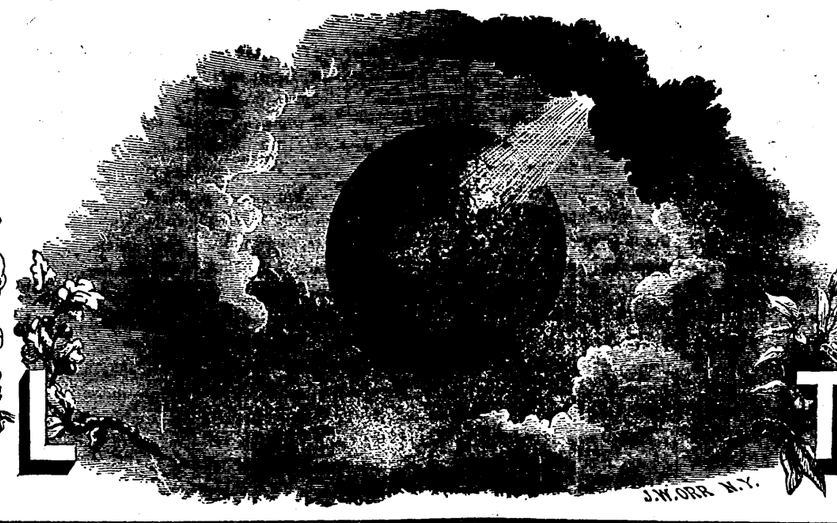
SPIRITUAL TELEGRAPH



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

MODERN SPIRITUALISM—ITS GOOD AND EVIL.

As the public journals are making frequent references to the following article from the pen of Rev. Adin Ballou, and quoting what the author says of a few unnamed *persons* to justify the most unrighteous assaults on the essential *principles* and general *inculcations* of Spiritualism, we are induced to transfer it to our columns. What we have to say will be found under the editorial head.—Ed.

I mean, by Modern Spiritualism, the whole aggregate movement which commenced with what were called "the Rochester knockings," including all the convictions, doctrines, opinions, practices, transactions, propositions, peculiarities, and effects which have resulted from the multiform phenomena termed Spirit-manifestations. At an earlier stage of this movement I wrote a work for the public, specially designed to correct the extremes of skepticism and credulity which were then embarrassing the public mind. At that time I hoped the whole thing would work itself clear in the course of a few years; so that truth and error, right and wrong, good and evil respecting it might be clearly understood by at least the generality of well-disposed persons. In this I am disappointed. My hope is obliged to throw itself forward into the indefinite future. Notwithstanding the occurrence of many new, astonishing, and convincing phenomenal developments throughout this and other countries; notwithstanding the multiplication of converts in all directions; and notwithstanding the transpiration of numerous events, all demonstrating that the movement is invincible in its progress, still its powerful elements roll onward in chaotic crudeness, and we have yet to hear the great Arbiter's voice commanding light and order. We must wait for that voice in the patience of faith and hope. Meantime it becomes us to watch the transpiring developments, take the best reckoning we can, and wisely avoid every possible danger. I have not said much on the subject lately, because I had nothing new to say, or, in view of new unfoldings, was uncertain what ought to be said. I have now something to offer, particularly with reference to certain peculiar phases of the movement. In order to this, let me be distinctly understood on the following points:

1. That I remain perfectly satisfied with and confirmed in every important position maintained in my published work, entitled "Spirit-Manifestations."

2. That among all the attempts which have been made to account for and explain the strong cases of purporting Spirit-manifestation as of mere mundane origin, though some are very able and ingenious, not one has succeeded. The whole have utterly failed.

3. That the determined opposers of modern Spiritualism, with a few honorable exceptions, have treated the whole subject in an uncandid, contemptuous, and unjustifiable manner. They have not investigated, considered, and reasoned; but ignored, ridiculed, misrepresented, denounced, and anathematized.

4. That absolute good has been done, is doing, and will continue to be done, by this great spiritual movement, in convincing the skeptical portion of mankind that all human beings have a conscious existence after death as Spirits; also in breaking down the irrational, yet almost universal, assumption of those who believe in a future existence at all, that departed Spirits *know all things;* are instantly fixed at death in an unchangeable good or evil state; are cut off from all but very rare miraculous opportunities of communication with this world; and, if ever permitted to communicate, must be implicitly credited in all they declare.

5. That, notwithstanding the vast amount of equivocal, inexplicable, and exceptionable manifestations which accompany this movement, there is no reason to doubt that the *true* and *good* in it will ultimately triumph over the false and evil, and that on the whole the world will be greatly benefited by it.

Being understood on these points, as fully persuaded and confident of their soundness, I will proceed to state my dissatisfaction with certain errors among Spiritualists, which are alleged to have originated in revelations from high circles of Spirits, or, at least, to be sanctioned by such.

I. Many Spiritualists continually assume and represent that this dispensation of Spirit-manifestations transcends the Christian dispensation as much as *that* did the Mosaic. Consequently many of them have really come to regard the Christianity of Jesus and his apostles, as set forth in the New Testament, with indifference, and some even with contempt. And they are looking to their new oracles for revelations which shall presently accomplish for mankind what Christianity can not. I am obliged to regard this notion as erroneous, extravagant, delusive, and pernicious. Let us make a few inquiries.

1. Were there no Spirit-manifestations in the days of Christ? According to the New Testament Scriptures there were many. Were the manifestations from the spiritual world in those days less striking or less effective than our modern ones? Certainly not, if we accept the Scripture record. We have yet had none that equaled them. Then surely there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that our Spirit-manifestations are of the same general nature with those of good and evil Spirits so notorious in the times of Jesus and his apostles. Therefore the new developments may serve to confirm the waning faith of people in those of the first century, and to excite a renewed veneration for the Christian religion as it was before its adulteration. This ought to be the effect. This *is* the effect with *me*.

2. Have our modern spiritual communications revealed a purer piety, philanthropy, or morality than those of Christ? Do they make known a better heavenly Father? Do they require us to love him any better, or to worship him more in spirit and in truth? Do they teach us to love our neighbor any better? To treat injurers and offenders any better? Do they teach us to be any humbler, more truthful, more just, more meek, patient, long-suffering, and kind? Any more chaste, self-denying, and holy? Any more perfect? I fearlessly answer, that among all the good communications received from Spirits, not one inculcates a single better principle or practice than Jesus taught and exemplified. But alas! on the contrary, we have had notions of piety, philanthropy, and morality sometimes inculcated in communications purporting to come from Spirits, which were as far beneath those of Christ and his apostles as the earth is beneath the heavens! Then, surely, there is no superiority to the Christian dispensation in this particular. The most that can be claimed is, that the better Spirit-communications reëcho and urge us to carry out the sublime precepts which Jesus taught and exemplified eighteen hundred years ago. What truth, justice, or propriety, then, is there in representing our new epoch of Spirit-manifestations as superseding the Christian dispensation? I can see none at all, and therefore deprecate all such assumptions.

3. In respect to actual reformation, spiritual regeneration, personal progress in holiness, or public and social reform of any kind, do the receivers of modern Spiritualism excel the primitive Christians? There has been something of all this among the receivers of the new manifestations. But I think no one will presume to contend that their zeal, devotion, and martyr-like heroism have begun to rival those of Jesus, his apostles, and the early disciples. It would only be ludicrous to set up any such pretensions. So there is no superiority to the Christian dispensation in this particular.

4. In respect to aims, aspirations, prophecies, and hopes, individual, social, humanitary, for this world or the next, has our *pretended* superior dispensation any *essential* superiority over that of the New Testament? The Christian dispensation purposes to save all mankind from their sins; to prepare every struggling soul for the enjoyment of an indescribably blessed immortality with the Spirits of the just made perfect; to reconcile all things to God; to put an end to all sin and sorrow; to make all things new; to institute universal peace and plenty, love and bliss, among men; to bring about an epoch when tears shall be wiped from off all faces, and "God be all in all." Among all the good and glorious results aimed at, aspired after, and predicted in the present spiritualistic dispensation, is there any thing better than unadulterated Christianity offers us? If so, I have not heard of it. So there is no superiority in this particular. But

5. Is there any superiority in respect to specific revelations concerning things in the spiritual world, or things in this earthly life, which are important for men to know? It will be confidently answered by many Spiritualists, that I must certainly concede a superiority here. I will concede all I ought. I will concede that the new revelations go into multitudinous details of the spiritual world concerning which the Christian revelations, so far as we can learn from the record, were silent. Suppose I grant that these particular descriptions and explanations are reliable; that they are very interesting, very satisfactory and profitable to their receivers; yet might I not with confidence affirm that they constitute a mere appendix to the older revelations; that, after all, they are only of minor importance in comparison with the former; and that, in their best possible use, they do not supersede, but simply *subserve* fundamental Christianity? It seems to me that this is all which can be claimed. I will concede thus much, but not without several drawbacks. Many of our new revelations, describing the Spirit-spheres and their peculiarities, are of doubtful reliability, contradictory one to the other, very equivocal, and by no means satisfactory. The few we can receive with confidence leave us still in the dark about much that we should be glad to know. And then, if we make not a wise, practical use of these knowledges, they add nothing to our permanent happiness. To know what exists in the universe, above or beneath, is desirable, if it will make us personally better, and so happier beings. Otherwise not. Now the Christian revelations positively declare that there is a future existence for all mankind; that all will be treated at their entrance into the next world according to their real moral character; that some will be higher and some lower in heavenly condition; that some of the impure remain a long time "Spirits in prison," yet are ultimately favored with means of regeneration; that the very wicked are very miserable there during their retributionary experiences; that all souls are dealt with justly and equitably, according to their works; and that finally all will be subdued to Christ, and God "be all in all." All this I believe on the strength of Christian revelations. Is more really necessary to my present and eternal welfare? If I act to this light, will it not be well with me? These are the fundamentals. Modern Spiritualism has no better fundamentals. And if it bring me new light respecting particulars or incidents, I will be thankful, and endeavor to make a good use of it. But I will not be so ungrateful and unjust as to go about proclaiming that my new light on incidentals has altogether superseded my old light on fundamentals.

Perhaps, however, it will be contended that the new revelations give us the philosophy of spiritual and material nature, concerning which the Christian revelations taught nothing. I reply, that philosophy is the province of enlightened intellect and reason; that the Christian revelations were addressed primarily to the religious nature of man, yet with due respect to reason; that the truths and duties thereby inculcated have a direct natural tendency to stimulate the intellectual faculties into healthful activity; that thus unadulterated Christianity is the patron of all useful science and philosophy; and that the most expansive Christian minds have actually given forth the highest philosophy extant in our world. What is there good in modern spiritualistic philosophy that we can not find in the previous philosophical writings of enlightened Christian minds? I wish to see it. I do not wish to depreciate the real merits of spiritual philosophy in any department of science. There is no occasion for me to do so. If those merits were ten times greater than they are, they would not render the new dispensation superior to the Christian. But in view of the *few original* good things and the *many exceptionable* ones in what passes for spiritual philosophy, I think its admirers ought to be modest in the claims they set up for it.

For all these reasons I feel impelled to protest against the undue exaltation of modern Spiritualism, and the undeserved contempt thrown on the Christian dispensation. It may be alleged that I am magnifying and defending a Christianity which nominal Christendom itself discards. What if I am? That alters not the case. If professing Christians are bad enough to crucify Christ afresh, or to betray him, or to deny him, by insulting and trampling on his holiest precepts, is it any reason why I should do so? Is it any reason why modern Spiritualists should wrong unadulterated New Testament Christianity? Certainly not. If they war against a spurious and perverted Christianity, let them say so. But let them not condemn the genuine one. It is *that* which I love, honor, and defend. It is *that* which I grieve to see despised, under pretext of its having been superseded by what is at best only a confirmation of it.

II. Another great error prevailing among modern Spiritualists is the passivity, self-surrender, and implicit faith with which many mediums deliver themselves up to the control and tutorage of Spirits, real or imaginary. Also, the credulity with which many persons believe and follow every pretentious Spirit, or circle of Spirits, purporting to communicate through these mediums. I have from the beginning warned people against the mischief which inevitably flows from such infatuation. I must warn them still. Are we not all Spirits before God, and responsible to him for our conduct? Have we any right to become the mere tools of any fellow-spirit, in or out of the flesh? Do we owe more to any Spirit than respectfully to hear his communication, and then judge as to what is good or evil in it? Will any truly good Spirit, in or out of the flesh, ask any more than this of us? Will such a Spirit exact that we should be completely passive, completely subservient, completely credulous, and blindly obedient to his dictation? Will he not respect our reasonable distrust of what seems to us incredible, or morally wrong, or grossly improper, or ludicrously absurd? He will. And when any one does not, we may be sure that he ought to be distrusted, even though he pretend to come from the seventh heaven, and to be the mouth-piece of a circle of archangels. The higher his pretensions, and the more he flatters his medium, so much the more ought we all to distrust his wisdom and goodness. Yet these are the high, pretending, flattering Spirits who claim of susceptible mediums an almost senseless passivity. And having led them through a mazy novitiate of subserviency, they gradually seduce them into the wildest absurdities, and, perhaps, step by step, into moral corruptions; which, at the beginning, it would have horrified them to contemplate.

Through the prevalence of this error, mediums abound who believe themselves called to a great mission, and that they have been selected from among many others as super-excellent and highly favored. Some distinguished Spirit, or circle of Spirits, has a vastly important work to accomplish through them, and they must forsake all and follow their angelic guardians. They can not possibly be excused. Well, remarkable revealments are made to them from time to time, and greater things promised. Thus flattery follows flattery, wonder succeeds wonder, revelation is added to revelation, shadow is lost in shadow, and extravagant hopes are made to vegetate even out of the ashes of disappointment. Each medium is made to esteem him or herself to be the most reliable in the land; to be under the tuition of the highest Spirits; to have the most important mission in charge. Each demands deference accordingly, and criticises oracularly the defects of all others. Each, of course, has his or her confiding adherents. And hence half a million of believers are cut up into parties of from a dozen to ten thousand each, all denouncing sectarianism, yet completely sectarianized themselves, even against their own brethren.

How are persons of sound, well-disciplined, high-principled enlightened, orderly, and practical minds, firm believers in the grand facts of Spirit-manifestations, and as such scorned by the skeptical world; how are they to deal with such hallucination, extravagance, credulity and fanaticism, semi-insanity, abnormal absurdity, and spiritual confusion? Ought they to encourage it; to devote themselves to the conglomerate movement; to follow deferentially the lead of these high assuming Spirits; to endure all the uncouth, disorderly, and indecent exhibitions made by Spirit-possessed mediums at private conventicles and public conventions; to accept all their revelations, philosophies, and moralizations as sacred; to obey their instructions and follow their directions implicitly; in fine, to sacrifice reason, self-respect, conscience, and every well-considered undertaking for the promotion of human welfare, and give themselves up to the ministries of this transcendent dispensation of wisdom? I shall do no such thing. I shall approve of no such thing. I shall countenance no such thing. It would be a great sin in me to do so. "But why not," the devotees will ask. "Are not the angels communicating with men?" Not always when you think so. And when it is so, I am concerned to know what sort of angels are communicating! They may be angels of darkness. They may be self-conceited, fanatical demons. They may be unclean Spirits. I must try them before I can trust them. "But surely you are a believer in Spirit-manifestations?" I am a firm believer in the fact that departed Spirits sometimes manifest themselves to souls in the flesh. I believe that they often influence, impress, and possess susceptible persons. I also believe that the less we have to do with certain classes of them the better. I do not believe in the wisdom, goodness, or infallibility of Spirits *indiscriminately*. I believe in reverencing God above all Spirits, in using my reason conscientiously, and in adhering to well-known divine principles, whatever any Spirit, in or out of the flesh, may require to the contrary. And I believe in preserving my own individual responsibility unimpaired. "Alas! you are on a low plane of spiritual development! You are too proud, too traditional, too fastidious, too unwilling to become a fool in the estimation of the world, too much wedded to old dispensations, faiths, undertakings, customs, and pursuits! You are not a hearty, devoted disciple of the new philosophy and dispensation. We must part company with you, and go on to perfection." Be it all so if thus you will have it. But my protest against your errors, foibles, and suicidal infatuation is hereby conscientiously declared and recorded. Time, with its bitter experiences, will convince you that I am right and you are wrong.

III. Another deplorable error rife among Spiritualists is a false reliance on the taking place of some wonderful and unparalleled event, to be brought about mainly by Spirits, for the regeneration and harmonization of the world. In this false reliance on the great things to be done by Spirits, or discovered through their immediate revealings, many are indisposed to undertake any thing important, in the way of human improvement, by ordinary means in the use of resources already possessed. No matter how much wealth, talent, or skill they possess, they can do nothing. The time has not come. Spirits are preparing the way. Salvation is soon to be made easy. Something astounding is about to take place. The heavens will come down to earth. Sublime discoveries will be made. Immense treasures of wisdom, or of gold, or both, will be laid open. Then society will be harmonized and the human race speedily redeemed, with very little anxiety, toil, or discomfort to the faithful. Therefore let us wait for the Spirits to do their preliminary work. It comes to this.

Of this nature are all the extravagant hopes built on the revelations, through Bro. John M. Spear and other mediums, respecting the *New Motor*, so-called, and respecting *vast treasures* to be discovered in a certain locality of the continent. It is exceedingly painful to witness the extremes of false confidence to which some of my long-esteemed friends and their adherents are running in such directions, and no less painful to speak of them deprecatingly or reprovingly before the public. If the New Motor were ever so successful—if the expected treasures were all actually obtained, and if "the cause" were put in complete possession of the resources predicted, still it is very improbable that the great moral and social revolution desired would take place in the easy and speedy way anticipated. God does not accomplish such changes by such means. But when we consider the improbability that such expectations will ever be realized, it becomes truly unjustifiable and lamentable, that people should make their reliance on them an excuse for neglecting to work with the means they actually have at command. Yet so it is. I have not a particle of faith that the New Motor, so-called, will ever prove to be any *motor* at all; nor that the promised treasures will ever be forthcoming; nor that Spirits addicted to such pursuits are worthy of confidence; nor that any of the wonderful things looked for by Spiritualists to save us the labor of reforming mankind in a plain, uphill way will ever come to pass. Such, I repeat, are not God's methods. I therefore keep at work, according to my highest light, in the use of such means as are available in my present circumstances. Why should not all do so? Why should they wait to see mountains removed by Spirits in a moment—mountains which, after all, will have to be removed by the shovelful, through the sustaining power of willingly industrious, ever-persevering faith? It is utterly wrong, and I deprecate the error.

IV. Free Loveism, is another and the most pernicious of all these errors. After seeing this subtile and corrupt notion nourished among the Noyesite Perfectionists, the Individual Sovereigntyites, and other less conspicuous patrons, I hoped the Spiritualists would escape its infection. But it seems not. It was predicted to me a considerable time since, that it would spring up mesmerically among the *congenial susceptibles*, and that even *Spirits* would teach it through their chosen mediums. And now all this is coming to pass; to what extent I am not fully apprised. This serpent works cautiously, creeps about in disguise, and if suspected protests his innocence. Indeed, he assumes at pleasure the form of a heavenly seraph, and professes that he is wholly devoted to the promotion of sexual purity and female elevation. But a single touch of "Ithuriel's spear" resolves him into himself.

It has recently been declared, through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernal Spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean Spirits of the inner life are now seeking access to mortals, for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and Spiritualists of whom they can take advantage and that all ought to be on their guard against Free Love suggestions, impressions, revelations, and obsessions. Whatever may be thought of this warning against libertine Spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the Spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses, and *indescribabilities*. They will receive revelations from high pretending Spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protest their own purity; will resent every suspicion raised to their discredit; will accuse all who remonstrate against their course of doing so because personally *low*-minded themselves; and will stand boldly out in their real character *only when it is no* longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical Spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation our country furnished two marked demonstrations of this nature: that of the Cochranites in Maine, and that of the prophet Matthias, and his adherents, in New York. Such cases are beacons on the heights to warn us of *impending* dangers. Let us all take heed betimes, lest, under some specious pretense, deceiving Spirits, in the flesh or out of it, seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. Here I forbear. I have spoken freely and at full length. I trust I shall be understood by all parties concerned. I speak and act on my own responsibility. If I am right, let that right bear only its intrinsic weight. If I am wrong, I hold myself open to correction by God, angels, and men. I assume no personal authority over my fellow-Spirits in any sphere, and shall bow to none but that of the Infinite Father, expressed in the sovereignty of divine principles. Modern Spiritualism has merits which all its adversaries will ultimately be compelled to acknowledge. It has imperfections which ought to make all its apostles modest in their extollations of it as a dispensation. And as to enemies, if those of its own household can be properly taken care of, there will be little to fear from any without. May its progress evolve only incidental evils, and its consummation be replete with essential, universal, and everlasting good.

A. B.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPTEMBER 30, 1854.

TO CORRESPONDENTS.

"THOUGHTS CONCERNING MODERN SPIRITUALISM." an intersting article from our able correspondent, Dr. Robinson, bearing this title, should have appeared in the present issue, but is unavoidably withheld until next week.

MR. CRANDAL, Albany, N. Y. All right; we forwarded Mr. Courtney's Review of Dr. Dods on or about the 20th instant.

THE TRIBUNE'S SLANDERS.

Our article entitled "The Tribune's Assaults," published in the TELEGRAPH of the 9th inst., had the effect to elicit a reply, which appeared in that journal on the 18th, and wherein the writer makes a clumsy and unsuccessful attempt to evade the responsibility of his own erroneous and libelous statement. We are not disposed to deal unfairly with him, and hence will not so much as "filch" the reputation he has acquired at the expense of justice and much loose logic—a reputation which, while it "enriches him not," would doubtless make another man "poor indeed." That the veracious author of "Ghost Literature," with several unlettered and unnumbered *appendices*, may have a fair opportunity to define his own position, and to demonstrate the justice of our former remarks, we will extract his article entire, asking our readers to pardon the profanity, *not so much "for the sake of the illustration"* of the point in dispute, as for the lucid exposition it affords of the individual character and logical acumen of our antagonist.

THE TRIBUNE'S ARTICLE.

Our attention has been called to an article in the SPIRITUAL TELEGRAPH, in which some recent comments of this journal on the ghost-phenomena of the day are made the theme of angry and personal animadversion. The main part of this "spiritual" eructation being devoted to impertinence of a very earthly nature, it is not worthy of notice, but what is said on the subject of Free Love merits a moment's consideration. We had used the following language:

"It is quite commonly taught by the Spirits that the union of man and woman ought not only to be based on spiritual compatibility, but that, as the inner attraction varies, the outward relations should also be made to change, thus securing as frequent, if not as religiously motived, a change of partners as obtains among the Oneida Perfectionists."

To this the TELEGRAPH rejoins:

"We confidently assert that every Spiritualist, and, indeed, every man who has spent *three hours* in the investigation, knows, absolutely, that the views expressed in the above extract ARE NOT '*commonly taught by the Spirits' at all*, and, moreover, we assure the writer, whoever he may be, that no man can continue to publish such foolish, absurd, and libelous statements, and preserve a decent reputation for good feeling and ordinary veracity. The truth as 'commonly taught by Spirits' is utterly at war with his gross assumptions. They generally inculcate the idea that 'the inner attraction' by which the conjugal relation *among them* is determined *does not vary*, in itself, and that it requires no such changes in 'the outward relations' of individuals as the writer asserts."

In making the statement which has provoked this virulent denial, we took care to give a highly respectable authority, to whom our cotemporary, in proclaiming the *Tribune* "a public defamer alike of men and angels," prudently does not allude. We refer to the Rev. Adin Ballou, of Hopedale, who has publicly and at length declared the facts which the TELEGRAPH thus boldly denies. We have already published Mr. Ballou's warning, but may perhaps be justified in repeating it here:

"Comparatively few of the Spiritualists have as yet become aware of this Free Love development; but it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialties, fondlings, caresses, and *indescribabilities*. They will receive revelations from high pretending Spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. *Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations*, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protest their own purity, *will resent every suspicion raised to their discredit*, will accuse all who remonstrate against their course of doing so because personally *low* minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. *All this has commenced*, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it in connection with some form of religious and philosophical Spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, *and solemn disclaimers of any desire for indulgence in carnal sensualism*, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the Prophet Matthias, and his adherents, in New York. Such cases are beacons on the hights to warn us of impending dangers. Let us all take heed betimes, lest, under some specious pretense, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free Lovcism, *which I have good reason to fear* is beginning to find a welcome among Spiritualists."

Such is the language of Mr. Ballou, than whom a purer or more honest man does not exist. We have also had similar reports from other quarters, though from sources that are not public, and there is no reason to doubt their truth. It has long been known that there is no absurdity that may not now be put forth with the authority of a spiritual revelation; and we may be equally sure that there is no filth or wickedness that can not procure for itself a similar ghostly sanction. The man who weakly submits himself, his belief, or his conduct to such guidance—admitting that it is indeed that of disembodied Spirits—follows a perfidious and despotic master, whose veracity he can not rely on, and whose pretensions he can not test. In a large town in New England there was a circle of reverential students in these mysteries, who were favored by the revelations of a band of good Spirits, in whose piety and purity they reposed the most perfect confidence. The sessions of the circle were sometimes disturbed, however, by the intrusion of bad Spirits, and at one meeting the supposed angelic friends of the acolytes found it difficult to communicate, and by way of explanation told their pupils that the reason of the difficulty was that "the bad Spirits were around, and making such a *G—d d—d noise that they couldn't speak.*" Our readers, we trust, will pardon our printing the profanity for the sake of the illustration. We have the story from a good source, and do not doubt it is true. It shows that these Spirits, or whatever they are, real or imaginary, can not be relied on, for the reason that there is no way of ascertaining the truth of their pretensions, unless by some such gross fit of caprice they choose to reveal themselves. Besides, of all the revelations published by the best of them, whether in Judge Edmonds' book or elsewhere, what is not arrant nonsense is utter common-place. And we defy the SPIRITUAL TELEGRAPH, or any other organ of these ghosts, to state a single new truth, which can be demonstrated to be truth, that they have added to human knowledge. The whole affair is evidently of that nature that men of sound common sense must soon tire of it, and that those who desire to be sane will keep away from it, even though it should not approach them with the licentious and revolting features of "Free Love."

CONCLUDING REMARKS.—It is well known that the writer of the above, for several years past, has not scrupled to rail against the Spirits, and those who believe in them, in a most uncivil, determined, and reprehensible manner, laboring, for the most part, to distort or suppress the real facts in the case, and claiming as matters of authentic history every vague and libelous report. During all this time he has been permitted to pursue his own course, until at length he seems to repeat his calumnies by a sort of imaginary "divine right." After granting this supercilious scribe the most extraordinary indulgence, bearing long and patiently his contumely manifested toward persons of the highest character, and principles of the deepest and most sacred significance, in the vain hope that gentle means might soften his heart and improve his deportment, we at last rebuked him with suitable severity, whereupon he charges, in a magisterial style, that we are "angry," "personal," "impertinent," and "very earthly."

Time and space are at a premium with us just now, and our defense shall be brief. May it please the court, the defendant will demur on the first count, and the plaintiff has liberty to show that in wholesome correction—administered after numerous and aggravated offenses—there is *prima facie* evidence of anger. As to the alleged *personal* bearing of what was expressed on a previous occasion, a word only is necessary. We mentioned no names at the time, but now frankly confess that we had no particular objection to a direct application of our remarks in the right quarter, especially as we are not disposed to censure indiscriminately all the editors of the *Tribune* for deeds committed by one of their number. "Impertinence of a very earthly nature"—included in the catalogue of our offenses—usually implies improper intrusion or interference in the affairs of our superiors, or conduct otherwise unbecoming the age, acquirements, or rank of the individual. In this case our offense may be somewhat aggravated, in the mind of the author of "Ghost Literature," by a fictitious estimate of his own personal importance and the value of his statements. We can well imagine that it may be deemed uncivil, and even *rude*, for our humble self to set the *Tribune* right when it is notoriously wrong; nevertheless we have resolved to correct its mis-statements, and hereafter the writer under review will probably have a similar occasion to renew his accusation about us as often as he is pleased, in his representations of Spiritualism, to depart from the facts.

But let us come into close relations with our assailant on the main issue. The writer in the *Tribune* charges substantially, that *Spirits commonly teach doctrines respecting the spiritual attractions and outward relations of the sexes which sanction and secure to those who practice their precepts, a change of partners as often as may be prompted by the ever-varying "inner attraction," or the animal instincts of perverted human nature.* All this his language most clearly implies, and the author of this foul calumny will be left alone to digest its venom. Of course, we had the "impertinence" to contradict his monstrous statement. Common honesty demanded an unequivocal denial. Moreover, we some time since took the trouble to show, that whatever a few wanton and disorderly persons, claiming fellowship with Spiritualism, and holding the truth in unrighteousness—might do in their wild and sensual delirium, the spiritual idea, nevertheless, is totally and forever at war with all grossness and sensuality, and that, strictly speaking, it only admits of a union with one partner on earth and in heaven. And what does the author of "Ghost Literature" do at this stage of the controversy? Why, he takes nine days to consider the subject, and then—seemingly with malice aforethought—*publicly reiterates his charge, and attempts to throw the responsibility of his statement on another.*

Just at this point it will doubtless amuse our readers to witness the crazy attempts of our hypercritical judge to escape observation. He cites "a highly respectable authority," and straightway retires from the contest in a precipitate and headlong manner. Like the ostrich, in his confused and abortive efforts to conceal himself, he seems satisfied to bury his head anywhere, though his whole body be left exposed. That paragraph will neither conceal our assailant, nor cover the ground of his accusation, and we propose at once to strip both of this imaginary disguise. The passage from an article by Rev. Adin Ballou* does not purport to be a statement of *what is now*, but rather a prophecy—born of the author's fears—of what *may be hereafter*. So far as it is historically true, and descriptive of evils which have actually transpired, it chiefly relates to persons who never professed to be Spiritualists; and, on the other hand, so far as it relates to the believers in Spiritualism, it is quite possible that the predicted evils may never occur to any alarming extent.

But the writer in the *Tribune* shall be convicted by his own witness, the first line and a half of whose testimony *flatly contradicts his assumption*, and leaves its author to father the unpleasant responsibility. It is only necessary to place the *Tribune* and its authority in juxtaposition, and it will at once appear that the declaration of the one is wholly unsupported by the testimony of the other. The *Tribune* boldly asserts that the propriety of a frequent "change of partners," in the sexual relation, is not only sanctioned, but *commonly taught by the Spirits*," whereas, its witness plainly testifies that "*comparatively few Spiritualists have as yet become aware of this Free Love development.*" But if Free Love, change and accommodation, as represented by our cotemporary, be the *common doctrine* taught by Spirits, how does it happen, since Spiritualists have come to entertain their present views from intercourse with the Spirit-world, that so *few among them are even aware of the existence of such an element?* This is the question to which an unequivocal answer is required. It is not difficult to conjecture what the answer will be. Our haughty opponent will probably, as on the former occasion, take about nine days to develop his vision so as to see the subject clearly, when he will most likely conclude—very characteristic and convenient conclusion—that "The main part of this Spiritual eructation being devoted to impertinence of a very earthly nature, is not worthy of notice."

The author of "Ghost Literature" continues his "ground and lofty tumbling," for the special amusement of outsiders, by citing an apochryphal story, which represents that a Spirit used very profane language to a circle convened somewhere in New England. Our author did not find it convenient to particularize respecting the precise time and place, the mode of communication, or the names of the parties assembled on the occasion. It is, however, instructive to observe, that while he does not profess to believe that Spirits communicate with mortals *at all*, yet in reference to this particular case he says, "We have the story from a good source, and do not doubt it is true." We were certainly not prepared for this strange acknowledgment. Notwithstanding his frequent attacks and flippant criticisms on the Spirits and their teachings, he now—*mirabile dictu*—publishes his conversion. The first Spirit that swore convinced him. May we now, Mr. Editor, count on your sympathy and coöperation in defense of Spiritual Manifestations *in general*, or is it proposed to indorse and circulate only the swearing communications? This course will very well accord with the peculiar policy of several editors who really believe, and circulate as genuine "modern instances," every absurd story that profane and faithless wags have racked their brains to invent.

Take an instance. Some time since a foolish scribbler, devoted to the interests of the opposition, concocted the story that Thomas Paine and Ethan Allen had communicated the fact that John Bunyan was keeping a hotel in the Spirit-world, and that the Emperor Napoleon and His Grace the Duke of Wellington were boarding there. Henry James and other distinguished opposers of modern Spiritualism at once accepted this fiction,* and we know of no genuine Spiritual fact that has been honored with so wide a publicity. It is quite likely that the case cited in the *Tribune's* article belongs to the same category. That it is a fabrication we have little doubt. Nevertheless, for the sake of the argument, the reader is at liberty to suppose that it emanated from a Spirit. Now what has it to do with the subject under review; that is, Free-Love, and the frequent change of partners? Nothing; manifestly nothing. But it is not difficult to see how a ridiculous anecdote, full of noise and second-hand blasphemy, may contribute to the cloud of dust which is raised to cover a forced retreat from a defenseless position.

The *Tribune's* man rallies once on a point wholly irrelevant to the real issue, and thus completes his Quixotic performance. In this he is not altogether unlike one who flies from a citadel he had not the ability to defend, and having found a place of security turns round and challenges the enemy, who is, perhaps, out of sight and hearing. The author of "Ghost Literature" defies us to state a single new truth which Spiritualism has made known and demonstrated. In reply we have only to say: If at any time the *Tribune* shall find it convenient to open its columns to a fair discussion, the TELEGRAPH will cordially accept the affirmative of a question covering this new issue. In the mean time the reader will not forget that the author of the *Tribune's* libelous attacks on the spirits, and of necessity on all who receive their visits and listen to their teachings, has our permission to do one of three things, which may be thus stated, and considered *seriatim*: 1. He may substantiate his charge, if he has the ability. 2. He may withdraw the charge, if he has the disposition. 3. If he be unable or disinclined to do either the one or the other, he shall still be at liberty to stand convicted of making a most unqualified and libelous statement which he can not prove, and which—if he declines to retract—must have been published with a deliberate design to injure others. We pause here, having occupied considerable space with our reply. In thus extending our remarks, it is only necessary to add, that we have been influenced far less by the intrinsic character of the *Tribune's* article than by the adventitious importance it derives from the extensive circulation of that journal.

* See "Lectures and Miscellanies," by Henry James, p. 421.

NEW WORK BY THE IMMORTALIZED BALZAC.

The following narrative from a Paris paper we copy from the editorial columns of the *Home Journal*, wherein it is declared to be authentic. It presents an interesting example of one phase of Spirit Manifestations which, however, is becoming quite common in this country, though the illustrations offered at our own doors may not attract the attention of the American press. Now, we can very well understand why fashionable tailors and milliners prefer to import coats and bonnets from the French capital; we should likewise be pleased to ascertain the reason why the editors of the *Home Journal* have such a decided preference for spiritual facts imported from Paris.—ED.

POST-MORTUUM AUTHORSHIP.

"Another story of spirits, yet more curious than any which have gone before, has been going its rounds in every society in Paris. All classes, rich and poor, are equally eager in their pursuit after the truth of the principal elements of the tale. In spite of my previous determination not to trouble your readers with any more of these stories, I find this one so well authenticated that it would be neglecting my duty were I to withhold it. The doctor, who possesses the greatest reputation in Paris for the cure of nervous complaints, gives the warrant of his name for the perfect reliance which may be placed upon the truth of the story, and hesitates not to affirm it by recounting with the greatest unction all the details relating to the affair. It is but fair, however, to state that already each one has added his own imaginative powers to those (already remarkable) of the learned doctor, and thus the tale, as it spreads among us, has gone on increasing of marvelous qualities, until it has arrived to the utmost point in perfection usually acquired by this sort of thing. The anecdote, as told by the doctor himself, runs simply thus:

"He was seated in his 'Cabinet de Consultations' quite alone, one morning of last week—and was just finishing his usual weekly report to the *Revue Médicale*, for which purpose he had told his servant to exclude all further visitors, when he was aroused from the deep study into which he had been plunged by the necessity of reporting a most important and complicated case of hysteria he had been attending, by an unusual rapping at the door of the cabinet, accompanied by the loud remonstrances of the servant cautioning the master not to open. This request alone, however, was quite enough, with a lively imagination like that of our friend, to cause him to fly to the door and open it immediately. He found standing there a young girl of fifteen, dressed in deep mourning, whom his servant pronounced to be perfectly insane, but whom he instantly perceived was merely laboring under a strong nervous excitement, occasioned by the opposition made to her entrance by the booby servant. The doctor, who is a man of feeling and gallantry, endeavored to calm her agitation and soothe her nerves by exhibiting the little globules he has ever ready at hand for the like occasions—and presently the little damsel was sufficiently restored to be able to confide to the comforting doctor the reasons which had rendered her so persisting in her determination to see him that very day, in spite of the violent rudeness of his domestic. She was subject to spasmodic attacks—she had fever and delirium, and had not slept for many nights—she had been sent by a mutual friend to Doctor C——. 'And who is that friend?' exclaimed the doctor, more and more surprised at the vehemence of her manner. 'His name is Balzac,' replied the girl. 'But the recommendation must have been made a long while ago: why not have consulted me before?' 'Oh, no,' exclaimed the girl, 'I saw him a week ago, and he bade me, then, come to you. I saw him again last night, and he was very angry that I had not obeyed his commands, and would not leave me till I had promised faithfully to see you to-day.' The doctor declares that he was stupefied with astonishment at what he heard, and began to think that the booby lackey was in the right, and the girl really insane.

"Before forming a judgment, however, he proceeded to question her, and found, to his utter amazement, that she was perfectly convinced of the reality of the nocturnal visits which Balzac made her from the other world. He grew deeply interested in the story of her feelings, and of the manner in which she had first been visited by Spirits, as well as of the communications she held with Balzac most habitually of all. He accompanied her home. The garret *mansarde* in which she lived—the tokens of the occupation by which she gained her bread (that of print-colorist)—were all the identical taste of the defunct novelist, and, indeed, as the doctor observes, seemed as if taken from one of his own novels. The doctor, in gazing around, beheld upon the table a manuscript in the well-remembered handwriting of his deceased friend. He took it up with emotion—at the same time fully convinced that by this very token he had discovered the origin of the disease by which his patient was attacked—he thought that, leading a solitary life, she had been wont to indulge for some time in a morbid passion for the writings of Balzac, and had thus suffered her mind to become entirely engrossed with his image. He turned over the manuscript with curiosity, wondering all the while how it had come into her possession—when, to his astonishment, he found it unfinished, and the latter pages evidently freshly written. With a kind of uneasy perplexity he inquired which of the novels of Balzac this manuscript represented. The girl replied that she did not know, that the title was not given yet—that there remained yet four chapters to complete, which would be written in a short time, and then Balzac himself would bestow the title which would best suit the work. Of course the doctor grew more astonished still, and again when he was told that the work was indeed written by her hand, but her hand moved by the Spirit of the great romance writer, and that she had no more control over what she was writing than if she had been a spectator of its progress! The doctor sat down to peruse the manuscript, and rose fully satisfied of the truth of the girl's story. No other mind, he declares, could produce a work of this kind. *C'est du Balzac et pas autre chose*, he exclaims, as he hugs the manuscript to his bosom. He has taken the girl into his house, and has determined to publish this new work *d'outre tombe* at his own expense, as soon as ever it is completed! I know not what effect such a story as this would have in the scientific circles in London: I can only say that in Paris the sensation has been immense. We *know* that our dear doctor has quick feelings and a strong imagination; we *know* that he inherits these qualities, as well as his splendid person, from his mother: we *know* he has made us run for many years after every kind of *feu follet* by which he himself has been led astray; and yet here we are once more believing and hoping, and inquiring with as much zest as if we were not assured by experience that we are destined to be disappointed, and the bold promises he dispenses so freely, doomed to end in excuses for his own credulity. The most curious part of the story is certainly the exact handwriting of the deceased author, which in the manuscript is unmistakable, even by comparison with those in the possession of various friends not to be detected in the smallest deviation."

* The article referred to will be found complete on our first page.

LIFE IN THE COUNTRY.

We extract the following paragraph from a facile description of country life in Massachusetts. It is from the pen of Henry Ward Beecher, who, we believe, has a summer residence at Berkshire. The soul that is in sympathy with Nature, and in communion with the Spirit-world, may be at home, in an essential sense, either at Berkshire or Botany Bay without so much as a foot of land in fee-simple. At the same time it must be acknowledged that a good farm, with all desirable improvements, and without incumbrances, is (we regret that we can not speak from our own experience on this point) a good thing, and not to be lightly esteemed, even by men of the most religious and spiritual natures. We incline to the opinion that the man who sits "under his own vine and fig tree, with none to molest or make him afraid, will enjoy the music of birds and the fragrance of flowers *a little better* than the one who sits there temporarily by permission from a land monopolist, and is all the while terrified with visions of sheriffs and writs of ejectment.

We are pleased to learn from such authority that "angels have flown through" the "golden ether" about Berkshire, and that their immortal "joys" are being "exhaled" and diffused abroad in that region "as flowers leave their perfumes on the evening air." When Mr. Beecher writes in this way we suppose he is not merely aiming at *rhetorical effects*, but that he really *means something*. Mr. B. evidently believes in a present, living inspiration.

But here is the extract:

"This morning came up cloudy, the clouds grew to mist, and the mist rolled out of the valley, and hung ragged and wild upon the mountain side. All the trees do clap their hands in the merry wind that now, unburdened of its moisture, runs nimbly through the sunny air. We open the front door and sit down upon its threshold. We look out under the maple trees that shaded the yard, over fields, across to the mountain sides, that now stand in the freshest, deepest green. We take our book, and holding it with folded hands behind us, we walk with uncovered head, up and down the road before the house, beneath the trembling shadows which the maples cast westward—shadows that play upon the ground in gold and dark, as the small wind opens and shuts the spaces of the tree to the sun-light! This is perfect rest. The ear is full of birds' notes, of insects' hum, of the barn-yard clack of hens and peeping chickens; the eye is full of all-noble outlined hills, of meadow-growing trees, of grass glancing with light shot from a million dew-drops, and of the great heavenly arch, unstained with cloud, from side to side without a mote or film; filled with silent, golden ether, which surely descends on such a morning as this from the very hills of heaven. Angels have flown through it, and exhaled their joys, as flowers leave their perfumes in the evening air. Thus to walk, to read now and then some noble passage of some great heart, to fall off again to musing, to read again half aloud or in a murmuring whisper some holy poetry, this it is to be transcendently happy. I say holy poetry, for when men speak of truth with their earthly thoughts, it is but prose; but when they speak truths from their spiritual, and with such efflorescent words as shall be to the thinking what dew-beads are to grass and flowers, that is poetry. It is after long labor that such periods of rest become doubly sweet. For unwearied hours one drifts about among gentle, joyous sensations or thoughts, as gossamers or downy seeds float about in the air, moved only by the impulses of the coquetting wind. Most happily planted here, we shall await September. And if, in the spheres whence the months issue, or along that airy way by which they travel, there is such a thing as breaking down or detention, may September experience it, and be held back long after her time!"

READ, REFLECT, AND DECIDE.

We entertain the opinion that this article is highly important to the interests of the cause, and for this reason we desire the reader to peruse it to the end. Should any one after a careful reading adopt a different conclusion, we will frankly admit that he has a right to his own opinion.

It may be remembered that we have several times referred to a series of volumes, now in course of publication, which have been advertised under the general title of the TELEGRAPH PAPERS. To these we desire to call the reader's most particular attention at this time. The volumes referred to contain selections from the weekly TELEGRAPH of all the more important Essays, Poems, and Correspondence; together with the Editor's Disquisitions on various Spiritual Questions, Replies to Popular Objections, Strictures on the Conduct of the Press, and of the Opposition in general, Conference Reports, Weekly Record of Spiritual Facts and News, etc. Four Volumes have been issued, and two others are in the hands of the stereotyper. Each Volume embraces the choice contributions to the paper for Three Months; and the four already published contain over 2,000 pages, 12mo., with a complete Index, and are sold *to subscribers*, with the view of their circulating the weekly issue, for the low price of $2 for the set, or fifty cents each. The price to those who are not subscribers will be seventy-five cents. These books are handsomely printed on good paper, and bound in the style of Mr. Davis' "Great Harmonia." They are certainly the cheapest Spiritual books extant, and we hazard nothing in saying that *they are decidedly the best books to put into the hands of an opposer.*

Now we very much want to say a plain, earnest word respecting this work. It is not too much to say that these Volumes, more than any, and, indeed, *all other books yet published*, contain the essential elements of our spiritual history; and inasmuch as a paper in the folio form is *inconvenient and perishable*, we conceive it highly important to continue the present Series, as we are sure it must be of great interest and value for future reference. But stereotyping 2,000 pages annually, and printing and binding the books, is attended with a heavy expense, which we can not incur without a fair prospect of having the money returned. Owing to the low price at which the work is offered, we can only hope to realize the amount thus invested by securing a very liberal sale.

Now for the point. We were moved to commence this Series by the earnest solicitation of friends who regarded the work as important. *Now do the friends of the* TELEGRAPH *and of Spiritualism want these full and authentic records of the development and progress of the cause preserved, in a beautiful and durable form for reference in all future time?* If they have any interest in this matter, *now* is the time to manifest it, and the manner of the manifestation we will indicate presently. This may be the last call for this purpose. Our readers know very well that we have not been accustomed to go begging, and we shall not now undertake such an innovation on our old habits. In this particular case we may urge the plea of the sailor who prayed in the storm—"*we call but seldom.*" Nor do we ask any one, even in this instance, to respect our call for our sake. If they think that their own desires and the interests of the cause will be subserved by giving earnest heed to this matter, they will of course act accordingly; if not, we shall submit. What we want is, *a cash subscription for about five hundred copies of the* TELEGRAPH PAPERS for this year. With this number guaranteed we will continue the Series, otherwise it will be suspended.

We shall proceed as hitherto for a few weeks longer, until we can determine what is likely to be done. Those who are in affluent circumstances could not spend a few dollars for the dissemination of our principles more judiciously than by subscribing for a number of copies for general circulation. Whatever is to be done should be done NOW, or at furtherest before the first of November.

AN ELEGANT SPECIMEN OF LITHOGRAPHY.

Prof. J. A. Cleveland, of No. 77 West 13th Street, corner of Sixth Avenue, has placed on our table a splendid lithographic print of the Ocean Steamer Knoxville, one of the line belonging to the New York and Savannah Steam Navigation Company. It appears to have been taken from Fort Hamilton, and represents this noble Steamship as passing the lower end of Staten Island, which is also comprehended in the picture. The whole is drawn and lithographed in a free, artistic style, and is certainly one of the most attractive specimens of American lithography we have yet seen. The impression before us—which is finely executed on a white, heavy sheet, about two by three feet—can be seen at this office by any who may desire to know more of Mr. C.'s capabilities as an artist.

Prof. Cleveland is a well-known draughtsman and a successful teacher of Landscape and Marine Painting, whose claims deserve to be considered by such as require the services of a skillful Artist or an accomplished Teacher.

ORRIS BARNES, of Clay, N. Y. (whose letter has just come under our notice), writes us of two "glorious" meetings which the Spiritualists held on the 13th of August, in a grove near the village of Phœnix. R. P. Wilson, as controlled by the Spirits, was the speaker, and his theme was "Eternal Progression." The meetings were largely attended by the inhabitants of the neighborhood promiscuously, and the deepest interest was manifested in the discourses. Friend Barnes has doubtless observed that we have taken previous notice of his singular story of the care with which the discriminating mice selected all the copies of the *Albany Atlas* and *National Era*, thrown together in a pile, and nibbled them to pieces, making a large nest of them, while they carefully passed over, unharmed, the SPIRITUAL TELEGRAPH and Boston *New Era*, mixed promiscuously together in the same pile.

☞ We had intended to offer some remarks in connection with the publication of Rev. Adin Ballou's article on the "Good and Evil of Spiritualism," which will be found on our first page, but find that we have not the space for them in this number. We may refer to the subject hereafter.

PERSONAL MATTERS.

☞ REV. T. L. HARRIS discoursed to the Free Congregation of Spiritualists last Sunday morning and evening, at Dodworth's Academy. The audience in attendance on the morning exercises was about as large as could be comfortably seated; and in the evening, as we are credibly informed, two or three hundred persons were obliged to go away on account of the crowded state of the Hall.

The discourses were characterized by remarkable brilliancy of conception and peculiar power of expression. In these respects we know of no man who is more gifted than Mr. Harris. At times his hearers are fairly magnetized by his divine ideas and impassioned utterance. He speaks, and his thoughts ignite the coldest elements of language, and the people feel that his soul and his lips have alike been touched with a live coal from invisible altars.

Br. Harris left this city last Monday evening for Troy, his departure having been hastened somewhat by the continued illness of Mrs. Harris, whose feeble health has created considerable anxiety among her numerous friends.

The remarkable poem entitled, "A LYRIC OF THE MORNING LAND," having already passed through the process of stereotyping, will be published in a few days.—ED.

☞ W. S. COURTNEY, Esq., of Pittsburg, one of the most vigorous reform writers of this or any other age, will lecture at Dodworth's Academy next Sunday (October 1st) morning and evening.

MEETINGS IN BROOKLYN were commenced last Sunday in the Hall of the Brooklyn Division of the Sons of Temperance, in Paine's Writing Academy, 166 Fulton Street. Rev. U. Clark discoursed morning and evening; and in the afternoon a very interesting Conference was held, in which Dr. Orton, J. H. W. Toohey, P. B. Randolph, and Mr. Clark spoke. A considerable number of Spiritualists in Brooklyn are warmly enlisted, and the meetings are to continue in the same Hall, at present. Mr. Clark is expected to speak next Sunday, and Dr. Perkins and others to participate.

FACTS AND REMARKS.

Conference of Tuesday Evening, Sept. 19.—The Telegraph Office-spiritual Conference of Tuesday evening of last week was opened by Mr. Levy with the statement of an interesting spiritual demonstration, which merits a detailed notice in another place. Wm. West, of Philadelphia, followed. He said he had lately received many communications of a high order from a Spirit who gave his name as "Noah Wharton," and said he had lived in Boston some forty years ago. Mr. West inquired, for the sake of a test, whether any other person had received communications from a Spirit giving the same name, or whether any one had known of a man bearing that name while in the body. (The inquiry may be answered through the Telegraph.) Mr. W. said he had lately been considerably annoyed by deceptive and disorderly Spirits, and mentioned particular cases. Mr. Brittan mentioned facts wherein incidental manifestations from other Spirits were taken as wrong answers from the Spirit who was the author of the main communication, and he argued from this that we ought to be extremely cautious how we charge Spirits with intentional deception, lest we do them injustice. Mr. Fishbough mentioned facts to prove that a variety of Spirits, good and bad, may act upon a medium at one and the same time. Mr. Brittan argued that disorderly demonstrations often arose from the disorderly state of the medium or of the circle, and thought Mr. Fishbough's facts might be accounted for in that way.

Mr. Levy spoke of the character of Thomas Paine (who had been alluded to), and expressed the opinion that if he was in hell, then *our* chance for heaven was very small. Uriah Clark argued that with the throwing off of the fleshy encasement man throws off his evils, and that if such were not the case, then almost all Spirits now communicating with mortals must be evil. He thought the theory that evils were in any case cured in the future world, by festering and destroying themselves, was absurd. Mr. Fishbough again briefly urged the case of the Prodigal son, and asked what finally induced him to return to his father's house! Dr. Hallock thought that if Mr. Fishbough's doctrine was true, then the universe was a failure, and God was a miserable Being. But he argued that nothing came by chance, but by divine design, and hence that God looked with complacency upon what men call evil, the same being only the chaff which accompanied the wheat. The meeting then closed.

Mysterious Writing Revealing a Secret.—Mr. Levy related at the Telegraph-office-Conference the following interesting particulars which had lately come to his knowledge: A lady residing in his neighborhood had for years earnestly desired a revelation of a certain secret concerning which she knew that no person in the flesh could give her any information. In order to have the mystery unraveled she had consulted several mediums, but failed to elicit the desired information until the following singular occurrence took place: It should be premised that the lady, with her family, lived in the upper part of a house, the rooms of which were kept locked in such a way as to forbid all access by strangers in the night-time. One morning, however, the lady, while at breakfast, remembered that she had seen a sheet of paper lying upon the Bible on the table in a certain room through which she had just passed, and that that paper was not there when the family had retired to bed on the previous evening. She went and examined the paper, and found it to contain writing which she distinctly recognized as being in the hand of her son who had been for some years in the Spirit-world. Under the table was lying a pencil with which it appeared that the Spirit had at first attempted to write, but finding the lead hard, he abandoned the pencil and wrote his communication with pen and ink, taking the latter out of a desk which had been left locked, and, on finishing the writing, returned the pen and ink to the desk again, and locked them up as before. The communication commenced with these words: "Dear Mother: The time has come for Spirits to do wonders." The writer then remarked, in substance, that he had been aware of the long-existing desire of the lady to know of a certain matter, and then proceeded to give an ample revelation on the very subject which had been pressing on her mind, and concerning which she declared that no earthly being possessed the information she desired to obtain. To the communication was appended her Spirit-son's signature.

Mysterious Bell-Ringings.—Mr. Taylor, who is now connected with this office, resided some years ago at Boston, where the following strange occurrence was witnessed by his family: As his wife and two other ladies were seated together in an upper room, and he was in his bed-room somewhat indisposed, a sudden and unusually violent ringing of the door-bell was heard. His wife, being startled by its violence, got up and looked out of the window, but saw no one at or near the door. As she was looking, the servant-girl came and opened the door; she asked her who it was that rang, but the girl answered that she could find nobody. Mrs. T. became seated again and resumed her conversation, but in a few moments they were startled by another ringing of the bell, equally sudden and violent with the previous one; and an immediate search for the cause of the ringing was equally unsuccessful with the previous search. The different members of the family then stationed themselves so that the bell-wire could be seen all the way along, with the exception of two little places, each only a few inches wide, and where subsequent investigation proved that the wire could not have been touched even had there been a person about the house designing to play them a trick, which was scarcely possible under the circumstances. While thus watching the wire, the bell continued to ring in the same way, at regular intervals, until it had rung seven times, and then it stopped and was never moved in that mysterious way afterward. We have heard of quite a number of cases precisely agreeing, as to their general features, with this, though occurring at different times and places, and witnessed by persons not given to superstition.

Spirits sent to Convince a Neighbor.—Mr. C. Partridge received the following account from Dr. S., of this city, who was personally present at the circle where a part of the transaction took place: A circle was lately assembled at a place in the country where Dr. S. was sojourning, and in the course of the ensuing demonstrations the invisible agents were requested to go to the house of a family who were skeptics, some distance off, and make some manifestations that would tend to convince them of the reality of a Spirit-presence. The Spirits said they would do so. Immediately all demonstrations at that circle ceased; when they were resumed, some ten or fifteen minutes afterward, the Spirits, in reply to questions, said they had been to the place indicated; that they found the family seated in such a room in the house; that they (the Spirits) had rapped on the room door so as to attract attention, and that the man of the house, in a trepidation, threw up his hands and uttered the exclamation, "O my!" Note was taken of these particulars, together with the time of their occurrence, and when the man of the house whom the Spirits were requested to visit was seen a few days afterward, he was asked where he and his family were seated on such an evening—mentioning the time when the Spirits were requested to visit him. He answered, In such a room—indicating the room in which the Spirits had said they had found them. He was then asked, "Did any thing unusual occur while you were sitting there?" "Yes," said he, "there was a rapping at the door of our room for which we were unable to account." "What did you say when you heard the rapping?" The man thought for a minute and said he had forgotten, but on being asked if he did not throw up his hands and exclaim, "O my!" he acknowledged that he did so.

TYPOGRAPHICAL INSUBORDINATION.

The following, from Dr. Cragin, reveals a somewhat formidable list of blunders on the part of our proof-readers. The editor's inability to do every thing himself, renders it convenient and necessary to intrust the proof-reading—except the editorial department—to other parties, who, it is proper to observe, have a reputation for ordinary accuracy. Notwithstanding the Doctor's chirography is somewhat irregular and obscure, such a reputation, we must confess, would be likely to suffer from a few such examples as the present.—Ed.

Georgetown, D. C., *Sept.* 19, 1854.

Friend Brittan:

Will you be so kind as to insert in your next number of the Telegraph the following "errors," which occurred in No. 123, in my article:

In the 1st column, in the quoted poetry, for "God, thoughts are sung," read "God's thoughts are sung." 2d column, 27th line from top, for "Spirits," read "Spirit." Same column, 16th line from bottom, for "*h*eight," read "*r*eight." 3d column, 32d line from top, for "take *any* mind," read "take *away* mind." Same column, 41st line, for "*master*-spirit," read "*Master*-Spirit;" take away the period after "harmony," and for the capital "T" in *T*hat, read "that." Same column, 21st line from bottom, for "Herschell," read "Herschell's," and 4 lines below, change the interrogation point after "bright," into a *period;* and 2 lines still lower, change the period after "universe," into a comma. 4th column, 32 line from top, for "*have*," read "*has*." 5th column, 22d line, for "*prescient*," read "*sentient*." Also the sentence after "heat," 38th line from bottom, should have begun a new paragraph. Last column, 57th line from bottom, for "*have* divine," read "name divine;" and 5 lines lower down, for "*hearing*," read "*weaving*;" and 15 lines from bottom, for "nebule," read "nebula."

If you can do this without too much inconvenience, you will oblige much. Yours, most truly, CHARLES H. CRAGIN.

THE HUGUENOTS.

Under the title of "A History of the French Protestant Refugees," written by M. Charles Weiss, Messrs. Stringer & Townsend have published—some time ago—one of the most interesting and affecting records, connected with the history of religion since the epoch of the Reformation, which it has ever been our fortune to peruse. While the name "Huguenots" was familiar to us as that of a class or sect of religionists who had suffered persecution, and whose members, forced to fly from the iron-hand of politico-religious despotism in their own country, to various other, more hospitable shores—many of them to America, where they became large and respectable communities at New Rochelle, in this State, and at Charleston, and other points, in the South—we still had but a meager and confused knowledge of the extent of their sufferings and sacrifices, or of the space they filled in the generation and history of their times.

The history of the Protestant sects in Europe, particularly on the Continent, has been one of suffering and peril—of exclusion from State favor and privilege, and all that most sweetens and ennobles citizenship, since the Reformation. Catholicism, deadly hostile to the innovators on its hitherto "infallible" domain, and dominant not only as a sect, but by reason of its relations to the State, was for centuries, as it is even now to a large extent, enabled to place its heel and its thumb-screws on the external manifestations of the Protestants—the heretics, so-called—if it could not subdue and crush out their deep-seated, patient, often fiery, and always indomitable spirit. And when Catholicism has *power*, no matter of what kind, to persecute and torture heretics, it does not spare the exercise thereof. It being a fundamental tenet of the Roman Church, that all men without its pale are in danger of damnation, and hence are to be brought within the "true fold" by fair means, perhaps, if possible, but by some means at any rate, and that in God's name, and for the glory of God, violence and persecution have been a natural fruitage of Catholic labors with the rising and spreading heresy, planted by the defiant leaders of the Reformation.

General history has made the world conversant with the atrocities practiced by the Catholic Church to stifle dissent. The secret Inquisition, with its fires, and racks, and bone-breaking wheels, and flaying-alive, set up all over the Continent, and at one period threatening even Britain—many heretics were burned in England and Scotland—performed a bloody drama for centuries—a drama so bloody that humanity recoils from its revelation, terrified and disgusted, and human credence, in ages less intolerant, can scarcely believe the story possible. Possible! ah, never shall pen describe the awful orgie of religious hate, of sectarian fury, which made a thousand dungeons black with gore, no victim's shriek finding the ear of succor. A frightful history of what may well be called the "Dark Ages," and of which the "Thirty Years' War," pushed by the ferocious Tilly and the fiendish Wallenstein, when the fairest provinces of Germany were decimated, and the city of Magdeburgh, with its thirty thousand Protestant souls, was destroyed in a day.

As everywhere else in Europe, the Protestant uprising in France was met on the threshold by a Catholic ban. Persecution tended at the cradle of the new religion, but the infant sect, with a tenacity of life equal to that exhibited by the Christians under Pagan Rome, came out of its swaddling clothes—scorched at the stake, and crimsoned on the rack—puissant at the altar, brave in the paths of industry, and by no means contemptible in the soldier's garb. In spite of the Catholic Church having the State at its back, Protestantism was not long in becoming a formidable power in France, and was rapidly advancing in numbers and wealth, when the Bartholomew massacre, planned by Pius V., struck it dumb, and struck the heart of the world with horror. But the Protestants were not to be crushed out by even such massacres, and under the wiser monarchy of Henry IV.—whose assassination by Ravaillac was celebrated by a *Te Deum* at Rome—an edict was passed, called the "Edict of Nantes," which gave to Protestantism some breathing space, and held the persecuting hand of Catholicism in check.

This edict was respected a part of a century, during which time the French Protestants rose in number to nearly two millions, and were the leading industrial classes of the realm. It was under their hands, almost solely, that the higher arts and finer manufactures sprang to birth, and they made France the supplier of Europe with rare fabrics. Thousands of the sect, in all parts of the kingdom, became equally famous for their industry, prosperity, and intelligence; they furnished among the finest pulpit orators, the profoundest scholars, and the ablest advocates. They counted dukes, and lords, and great gentry by the multitude. They were a mighty sinew in the army, and the back-bone of the navy. The great French Admiral Duquesne was of their number, also the Princes of Conde and Coligny. Already they were nearing the throne in power and consideration, for they were deeply loyal, when, suddenly, the "Edict of Nantes" was revoked by that "mirror of majesty" *Louis le Grand*—Louis the XIV.—inspired by such counselors as the wanton and notorious Madame de Maintenon.

M. Weiss' history, extending to two ample, but never-wearying, volumes, of some 800 pages, properly begins with the establishment of the "Edict of Nantes," and follows the progress and persecution of the Protestants past the revocation; recording their religious, industrial, intellectual, and personal triumphs and disasters; until, at length, the greater portion of the more influential, exiled forcibly or voluntarily, were scattered through Holland, Switzerland, England, and the United States. Having devoted fifteen years in the search for facts, and possessing extraordinary ability and fitness for the work, M. Weiss has presented a continuous, compact, and vivid picture of that remarkable sect of Protestants known as French Huguenots. It is a powerfully fascinating history, despite the bloody lines that pervade it. The actors in it command our warmest sympathies, our admiration, and often our wonder. If we are called to mourn over their sufferings, their dispersal from their homes and country, and their sorrowful communities wandering or flying to strange lands, we are also forced to rejoice that other nations, less inhospitable, received from them, in return for shelter, many of the most prospering arts, and much of refining intelligence and ennobling enterprise.

Even as we read the authentic pages of M. Weiss, we can hardly believe the story he relates of the persecutions of the Huguenots. That it was so great that, in the course of two years after the "revocation," 200,000 souls had fled France to escape its horrors; that during the last fifteen years of the 17th century it lost to France 300,000 of its most intelligent, industrious, and wealthy population, and over 60,000,000 of money, withdrawn by the flying exiles; that the army and navy were stripped of their best officers, soldiers, and seamen; that the galleys and prisons were filled; that 800 Protestant temples were destroyed; that all Protestant schools were closed; that all ministers were sent to the galleys who refused to be converted in fourteen days; that parents who refused to be converted had their children taken from them; that Catholics were not permitted to employ Protestants, nor compelled to pay them debts, while they remained unconverted; that bodies of troops were quartered on Protestant communities and families, until "the heretics" were converted; that Protestants were roasted in heated ovens to soften their obdurate faith, and finally, that stringent laws were passed orbidding the persecuted to leave France, in order that the persecution and uprooting might be complete.

Yet we learn all this from M. Weiss, and much more of the deepest interest, which we have not space to present to our readers. They, however, should not ask more from us. We hope we have interested them sufficiently to induce them to procure the volumes, and read them with the pleasure they have afforded us. They ought to be in every library. Their translation from the French, by Henry William Herbert is most faithful and scholarly. The translator has felt and rendered the full spirit of the original. And what renders this American edition more valuable than the original, is its embrace of an "American Appendix," by a descendant of the Huguenots—an addition of intense interest. It also embraces what the French copy did not, a portrait of Pius V., the planner of the St. Bartholomew massacre, and the two faces of the medal struck in honor of that event by Pope Gregory XIII. The publishers have done their work in a noble manner. The volumes are a beautiful specimen of typographical art and enterprise. We have to sincerely thank Messrs. Stringer & Townsend for presenting not only ourselves with a copy, but our country with such an edition—may it each twenty editions—of M. Weiss' great work.

A Correction.—In the Telegraph of the 16th inst. we stated, on authority which we supposed at the time was entirely reliable, a reported extraordinary case of mediumship on the part of a negro boy in the neighborhood of Kinderhook, N. Y. We have since received a note from Mr. J. Mayhew stating that he has learned from a leading Spiritualist in Kinderhook that there is no such case known in that vicinity. We suppose our informant confounded localities

Original Communications.

THE MIRAGE.

A Vision of Beauty Seen Through the Ivory Gate of Dreams.

BY T. H. CHIVERS, M.D.

She came into the night,
Like the Day does when it melts into the even;
And the darkness with her loveliness grew white,
As the Earth will when it puts off Hell to put on Heaven;
Like the white Lily, newly blown, fresh from its bath of dew—
Or, the young Violet when its soul of snow is seen distinctly through its vial of blue.

The Night, with open arms,
Received her, as the Seasons did dear Venus from the Sea,
When the fond Zephyrs, drunk with the odor of her charms,
Wafted her on, in music, to Cytheria where she longed to be—
Like Death's dark Portals opening, with sweet music to receive some queen,
Whom the unworthy grave shuts on, but whose white soul could know no sin.

Thus, through the twilight of the even,
Like a white Swan soaring to the Southward through the night,
Guideless throughout the illimitable depths of Heaven—
She wandered, snowing her beauty all around her, clothed in white—
Unseen by any save this desolate soul which thrilled at her divine,
As Chaos did when God first hung the Sun in Heaven to shine.

Then, as the Sons of God all sang,
Answering the Morning Stars with shouts of joy above,
Fill the great Gong of God, Heaven's Corybantine Ocean, rang,
Vibrating through all space the diapason of their love—
So soared my soul in the white Chariot of ecstatic trance
Out of itself into the Heaven of her blue eyes that Apriled all her countenance.

But, as some new-born Star, unseen before,
Comes out of the doors of Heaven to shine, maddening the Night,
With is wild luminous bliss, down to the very core;
Then into God's high Courts recedes again from sight,
Never to be beheld in all the desolate Heavens above—
So came she—faded—leaving me pining here with this unutterable woe of love!

Boston, *May* 10, 1853.

"THOU ART WITH ME, DARLING."

MRS. MARY F. MOTT.

Thou art with me, darling—with me,
Though thy form is laid to rest,
Where the drooping willow bendeth
O'er thy still and pulseless breast;
Where the day-long through the branches
Moaneth whisperings soft and low,
For the pure and good, departed
From this sphere of care and woe.

Thou art with me, darling—with me,
And I know that thou art here
To revive my fainting spirit,
And to dry each falling tear;
To whisper hopes of happiness,
And point to worlds above,
Where dwelleth white-robed angels
In the light of perfect love.

Thou art with me, darling—with me
In the silent hush of night,
When Dian pale hath sunk to rest,
And vailed her vestal light.
Oh, then! when slumber's seal is set
On many a dreamer's brow,
Thou, loved one, comest to my side,
With words soft murmured low;

And my heart is filled with rapture
As I list to hear thee tell
Of the golden harps and voices
That in heavenly music swell;
And I long to hear the summons
Which shall bid me go with thee
To the mansions of our Father,
Where the prisoned soul is free.

March 27, 1854.

DR. ROBINSON AND THE NEW ERA.

We published Dr. Robinson's strictures on the late Harmony Grove meeting because the character and intelligence of the author warranted the conviction that they were based on a full knowledge of the facts, were well intended, and might do good. That our correspondent designed to treat the whole matter frankly and fairly we can not doubt, though for aught we know to the contrary, he may have been under some misapprehension. We therefore most cordially give place to Bro. Hewitt, of the *New Era*, whose reply, as contained in the subjoined letter, is certainly characterized by a frank, undisguised manner, and a truly amiable temper.—Ed.

Boston, *Sept.* 16, 1854.

Bro. Brittan:

I had one of my heartiest laughs over Dr. Robinson's article on the "Picnic," etc., notwithstanding he makes me out a "sharp stick," or something of that sort. One can hardly get offended with his criticisms, because of his most genial good-nature, and his evident desire to right things that are wrong. I accept his criticisms, therefore, with the most hearty good-will, and hope I may be benefited by them. I hope, also, they may be the means of benefit to others, in eliciting a few *facts*, which, however just my kind brother's observations may be, in some respects, will serve to give, both to him and to your readers also, a more truthful idea of one feature of that picnic occasion. I refer, of course, to the "begging" operation.

1. In the first place, then, I could have wished that my good friend, the Doctor, had been more frank, and called "a certain publication" by its right name—the *New Era*. It would have saved me the trouble of doing it, and him, also, the sort of back-handed delicacy (on that particular point) so obviously manifest in his allusions.

2. The Doctor mistakes the *object* of the call for money on that occasion, as well as some other things. He seems to treat the matter as though it was for the "*proprietor*" of that "certain publication" the money was "begged." Such, however, was *not* the case. The "proprietor" of the *Era* never yet begged for himself, or knowingly allowed others to beg for him. The case was simply this: The *Era* contracted a debt of a few hundred dollars the first year of its existence, which was about the same as the deficit of the Spiritual Telegraph its first year, according to its published report; and its owner not being quite so highly favored by the "Powers above," with the *one thing needful*, as our good brother Partridge was, he was, of course, very much less able to bear the burden, although that was not *very* heavy. He did bear it, however, by the kindness of one noble-hearted friend who *lent* him the money, but of whom he did *not* "beg" it. That friend was E. D. Draper, the worthy President of the Hopedale Community, whose *voluntary* kindness to the writer and others has, in many other instances, anticipated all necessity for begging. "But was not that money begged for the *Era*?" Oh, yes! "And if for the *Era*, why not then for its proprietor!" For this plain reason—which was also plainly stated by friend Orvis, on the occasion alluded to, and in Dr. R.'s hearing too—that the paper was soon to become, in all probability, the property of an Association, whose nucleus was already formed in this city, and whose almost solitary sin was, that at that time it had *no money* (a very great sin I allow, as the world goes), but whose prospects, nevertheless, were not a little encouraging some little time in the future, as soon as the matter could be reached. In the mean time, the small debt on the *Era* was justly due, and *ought* to be paid, but the "worthy proprietor" could not do it. The aforesaid Association wanted the paper, and the sooner it raised the money to purchase it, the sooner it would have it. Its leading member, our good friend Orvis, in his most free and generous nature, supposed the friends at the picnic, when they learned the character of the proposition, would most freely and gladly contribute to help in the purchase of the paper. So he stated the matter to the people, and many of them most heartily responded. If any one gave money on that occasion otherwise than *freely*, he deserves the punishment of acts ing from a false motive, for no one was *obliged* to do it unless he wanted to aid the movement for which the collection was taken.

I presume I am now understood by that portion of your readers who may be supposed to take an interest in matters of this most interesting nature! But I can not very well conclude without saying a word relative to the Doctor's remark (in so far as it has relation to the "paper" alluded to), that "if a paper can not support itself, it is a sure sign that it is not needed." Now, I agree with him exactly. But it so happens that the *Era* has supported itself, with the exception of the *first year*, and even more than paid its *own* bills that year, with all the multiplied disadvantages under which it was issued; and I may be permitted to remark (may I not, Bro. Brittan), that if a deficit of a few hundred dollars for the first volume of the *Era* proves that the public did not want the paper, then the logic is good, that a similar deficit on the Telegraph at the end of its first volume proves that *it* was not "needed." The Telegraph *was* needed nevertheless, and so was the *Era*. Both papers have prospered, and, I trust, both have done good. Each has done its own work, in its own way, as well as it could, I suppose, under the circumstances. The subscription list of the latter is considerably larger now than it was last year at this time. If the public had not wanted it, they probably would have made it much smaller. The *Era* has been *what* it has been, and no one can have realized its defects more than myself. It has doubtless told much important truth, nevertheless, and also in a decent way. That its *manner* has not been more *élite*, the public may some day learn the reason of, and the judgment that shall be formed of it then, by the truly discriminating and just, I shall be most happy to abide by. It is now about to be issued under more favorable auspices, and will, I trust, do better justice to the work it has in hand, and be much less *nerve-corrosive* in its execution to our most excellent and generous, though somewhat sensitive critic—Dr. Robinson, etc. Begging your pardon, Bro. Brittan, and that of your readers, for troubling you and them with matters of this delicate nature, though fairly challenged to the field by a knight of the pen, I remain

Yours, for the essentials of truth and of good,

S. C. Hewitt.

We desire to make a suggestion in this place. As there are many great questions to be discussed involving the most important principles of human life, thought, and action, we respectfully suggest to our numerous correspondents the propriety of avoiding—*only so far as this course may be compatible with the interests of the movement*—every thing like captious criticism and severe animadversion of the peculiar views and measures which others may entertain or adopt, with an honest desire to promote the interests of the common cause.—Ed.

"THE SPIRAL."

Messrs. Partridge & Brittan:

Your correspondent "Phenix" (Vol. III. No. 17, Sp. Tel.), whom you are pleased to term "scientific," has, in his remarks under the above caption, proved himself to be not *all* scientific! as the following anti-mechanical, as well as anti-philosophical *principles*, contained in the succeeding extract from the aforesaid article, would seem sufficiently to illustrate:

"All are aware that to lift 100 lbs. alongside the perpendicular line of a square requires 100 lbs. of power. Should this square be cut diagonally, so as to present a plane with an inclined surface at 45 degrees; and suppose this surface to be so lubricated as to be frictionless, then to move a body over this surface to the highest point of elevation, weighing 100 lbs., would require 50 lbs. power. Reduce that plane to half the elevation, and 25 lbs. will perform the same; if quarter the elevation, 12½ lbs.; one half this elevation, 6¼ lbs.," etc.

Now the above is all false—is heterodox in science! The *power* requisite to form an equilibrium, with a weight of 100 lbs. on an inclined plane, at an angle of 45 degrees, would be $70\frac{71}{100}$ lbs., instead of 50 lbs., as stated by "Phenix"; and so, also, of his other divisions.

The *formula* by which the ratio of the weight to the power may be readily ascertained is as follows, viz.—As radius : is to the angle of elevation : : so is weight : to power.

I have been induced to offer the above correction, not because it militates in any wise against the very able and ingenious hypothesis of our friend "Phenix," but simply from the fact that *we here love the* Spiritual Telegraph, and are *jealous* of its reputation as that of an *old familiar friend*, to whom we are indebted for *some* of the most *glorious truths* ever presented to our minds! We are likewise *proud* of it as an organ embodying, in many particulars, our sentiments in reference to the Harmonial Philosophy; and we are desirous to keep it, as it has ever been, truthful in *science* as well as in *religion;* a *light* shedding a halo of divine truth around the path of its readers, and a *beacon*, luring their *thoughts* to that better land where *truth* beams with brighter effulgence, where all hypotheses shall be reduced to science, and where, finally, the "*Spiral's*" *laws* shall be fully known and comprehended.

Carbondale, Pa., *Sept.*, 1854.

A. P.

WORDS OF CAUTION.

Mr. Editor:

It must be a source of infinite regret to the earnest seeker after truth, and the evidence of the immortality of the soul, to see professed Spiritualists endeavoring to make these new manifestations a system of financiering, or the ladder to ambition. The overwhelming importance of the subject, if these communications be indeed from another state of existence, demands a sacrifice of those motives which generally actuate men of the world. Such as pursue these investigations with the hope of obtaining some clue to a future state, see no comparison between the honors and pleasures of this life, and the object of their dearest thought. Having no confidence in the pseudo revelations of the past, their minds are deeply interested in those of the present, in which they hope to find what they had so long sought for in vain—the certainty of a life beyond the grave. It is a source of profound solicitude to them that these new discoveries should be kept as free as possible from the contact of those errors that have led the minds of men astray upon the subject of religion in all ages. They wish to divest them of all bigotry, of all superstition, of all conjecture, and all uncertainty—to pursue them with a single eye to the great object in view, without direction and without control. They look with suspicion on those persons who wish to indoctrinate their opinions upon others—who wish to engraft their old theories upon this new tree of knowledge—who desire to plant the virgin soil which they have discovered with the thorns of pride, avarice, and intolerance. They do not believe in the necessity of secret orders, or of great names to propagate this faith; they do not believe in the necessity of apostles and churches to substantiate it. They say, "If it be the design of Providence that a new law and a new light shall be revealed to man, it will be revealed," and they know that it is revealed alike to the young and the old, to the wise and the ignorant, to the learned and the unlearned.

Mr. Editor, give us tests and give us facts; let us hear the voices from the Spirit-land, and, above all things, let us avoid the rock upon which others have become shipwreck, in mistaking the works of man for the works of God. Have charity. Is it to be wondered at that the thinking and sincere man should be guarded in prosecuting these developments when history presents to him its pages of religious imposture, and when he reflects upon the gullibility and credulity of even the present age! Is it at all surprising that he should measure with mathematical precision the ground upon which he treads, when that ground professes to be super-earthly, and when he considers our acquaintance with the laws and mysteries of the nervous fluid, and the great universe of mind! This is a work in which authority is null, and human power impotent. It is a subject of such magnitude, that we can not grasp it extent or comprehend the nature of its forces; I can see, therefore, no need of an organization for proselyting. I can see no occasion for the sword of Mohammed, or the dungeon of the Inquisition, or the Theological workshop, to advance the cause. I agree with Dr. Young, that the basis of our credence in this new divinity must be its tests and physical demonstrations; and I fully indorse the sentiments of your correspondent, J. K. I. (whom I have the happiness of knowing), on the first page of your last issue, on the new organization.

E. O. T.

Orient, *August* 21*st*, 1854.

THE SPIRITS AT THE EAST.

Portland, Me., *Aug.* 22, 1854.

Messrs. Partridge and Brittan:

Although there is perhaps no city in the Union where the harsher and more unprogressive characteristics of Puritanism are more visible, still, even here, the march of Spiritualism is irresistible. During the past three years the cause has been steadily progressing, making converts from all classes and sects, until now, so wide-spread is the belief in the possibility, probability, and *certainty* of spiritual communion, that even among unbelievers the subject begins to receive respectful treatment. None, save *very* superficial scholars and downright ignoramuses, now use "that once familiar term"—that not long since highly concentrated and most efficacious exorcism—humbug! Candid, sensible men of all degrees now evince a wholesome willingness to inquire "if indeed these things be so." This, brothers, you are aware is a great step, for we are almost absolutely certain that the sensible, earnest inquirer must become a believer. The clergy—or most of them—here, as elsewhere, of course oppose the new era, and indeed I scarcely blame them for it—self-defense is natural, and a priest has just as good right to exercise it as any body else.

The gold-workers of Ephesus raised a "hue and cry" against the new religion because it interfered with their craft. I suppose the priests have an equal right from the same cause to tilt against the Harmonial Philosophy. Let them work; they will all "be in at the death." They will continue to fight against imaginary devils, red dragons, beasts with all sorts of heads and horns, and other incomprehensibilities, until the arrival of that not far distant time when the *vox populi* shall declare for the manifestations and the philosophy; then our robed and cassocked friends will not only be with us, but—mark my words—will *endeavor to* lead. I do not utter this as a prophecy—I simply infer from analogy. So far as my observation goes, this has been the course of the order in all past moral reformations.

We have but few mediums resident here. Mr. Woods—the deaf mute—has rooms on India Street; he is a clairvoyant, and has given abundant evidence of ability to see "beyond the vail;" Mrs. E. B. Danforth, Smith Street, rapping, developing, and healing medium, and George Atkins, clairvoyant physician, Federal Street. Besides these, we have occasionally visits from mediums residing in other places. Conspicuous among these latter I rank Mrs. Johnson, of Bangor, who made us an altogether too brief visit a month or so since. She had just returned from a very successful healing tour through New Brunswick and Nova Scotia, and passed one day at the hospitable mansion of our earnest and energetic brother King, where I had the pleasure of meeting her. Answers to numerous mental questions were loudly and correctly rapped out through her. During the afternoon Mrs. K. played several airs on the piano, the Spirits beating perfect time—sometimes five or six at the same time—on the table, which was *completely isolate from human touch!* The time was repeatedly changed from slow to quick, and *vice versa*, the invisible drummers following accurately the changes.

I intended when I commenced to have mentioned several other facts, but find that my communication is already too lengthy, so I will reserve them for another occasion. Most truly yours,

M. F. Whittier.

COUP DE SOLEIL CURED.

Messrs. Editors:

You called in your last number for facts. I for one propose to give you at least one of the many that are transpiring here.

On the 2d day of September a Mrs. Caswell, having some business in another part of the city from where she resided, started out to attend thereto, while the mercury was at about 100°. Having finished her business, and while making her way home, she was attacked with what is commonly called "sun stroke." While going up Franklin Avenue, experiencing all the symptoms of that fatal disease, she, with a great effort, made her way into the house of a friend; fell upon the floor; was taken with violent convulsions, with all the blood apparently concentrated in her head, and was entirely unconscious of all around her.

About this time Dr. Brookie, who was sitting in his office, was directed, by what he knows to be Spirits, to go to Dr. Britts, some ten squares distant. Shortly after his arrival there, a messenger, who had been sent after him by the friends of the sick lady, not finding him in, was directed to go for Dr. Britt. Going at once to the last-named gentleman's house, he, of course, found the two physicians there, who started to see the patient. They were detained a moment by Mrs. Britt, who was impressed to accompany them, and the three set out together and soon arrived at the place where the invalid lay. She was in convulsions when they arrived. Mrs. Britt was by Spirit-power, as she says, directed to place her hands one on the back of the patient and the other on her forehead In about twenty minutes the patient showed signs of consciousness, and in a few minutes she said that in just one hour she would be well. The watches of the company were consulted, and to the astonishment of all she got up on her feet, and, with the assistance of the friends, she was conveyed to the house of some intimate friends of hers near by. The patient, who, it must be borne in mind, is herself a medium, told the company, who were about to leave, that they need not go; that she was to sleep fifteen minutes. The watches were again consulted, and in just that time she awoke and said she felt perfectly well, only a little weak. The physicians in attendance, who did nothing but look on during the two hours occupied in effecting the cure, said it was one of the most severe cases they had seen, and had not relief been administered at once the patient must soon have died.

Now it is simply claimed here that this life was saved by Spirit-direction and Spirit-power alone.

Yours, J. W. M.

St. Louis, *September* 6, 1854.

BEAUTIFUL COINCIDENCE.

In a dream, on the morning of the 8th of July, during the campaign of Gen. Scott in Mexico, Wm. Girton, Esq., of Columbia Co., Pa., had a presentiment of the death of his son, through the Spirit of his father, which appeared to him and said: "Last night your son died at ——, in Mexico." Mr. Girton, in relating the circumstance to the writer, said that he could not recollect the name of the place mentioned, but thought the circumstance sufficiently impressive to mark the time, which he immediately did with a lead mark in the almanac.

About three months afterward, the mortality of the Columbia Guards at Perote was officially announced in the Danville *Intelligencer*, with proper dates, among which stood Shepherd W. Girton, July 7th. Since the informant on the morning of the 8th said, *last night*, which pointed to the night of the 7th, while the official return simply stated that his death occurred on the 7th, without reference to any particular time of the day, the writer took the pains of ascertaining upon the return of one of his companions in sickness at the time, the particular time of day when the young man died, when the answer made the coincidence perfect. Through what medium was the intelligence communicated! William Kahler.

SPIRITUALLY BORN.

In Lowell, Mass., on Saturday morning the 16th inst., Miss Ann Merrill, aged eighteen years.

Miss M. has been developed from the natural to the spiritual; from a medium here below, she has become a "ministering Spirit" from heaven to earth. The harmonial friends in this city feel that a "bright *star*" has passed from their mortal sight, but their grief is turned to joy by "light from above," which tells them that that "star" will shine brighter in the galaxy of heaven.

Miss. M. was a medium of a high order. The communications received through her were mostly in poetry; and so entrancing were the words that fell from her lips, when she was influenced, that an impressible mind would be led by them to bask in the light from the "harmonic spheres." I trust her relatives will heed the "impressions" that will come to them in the "stilly night" and "active day" from their Spirit-friend to lead them in the "flowery path to heaven." A. E. P.

Lowell, Mass.

Interesting Miscellany.

CONJUGAL CONDITION OF THE BRITISH PEOPLE.

From the statistics contained in the recently-published census-report of Great Britain we select the following interesting particulars relative to the civil and conjugal condition of the people:

The average age of the wife in Great Britain is 40.65 years, of the husband, 43.05 years, or, in other words, the husband on the average is nearly two and a half years older than the wife. The disparities of age are generally in the direction that popular observation would indicate; for while the age of the husband and wife falls in 1,299,008 instances within the same quinquennial, the wife belongs in 1,409,275 instances to the earlier ages, and in only 494,691 instances to the ages older than the age of the husband. The degree of disparity differs, and is greatest at the extreme age of either sex.

Women of the age of 20–10 give birth, probably, to seven in every eight children, and it is seen that of 1,703,475 wives of the age 20–40 there are 1,397,453 married to husbands of that age; 297,045 to husbands of 40–60; while only 1,620 of these wives are united to husbands under 20; and 7,357 to husbands of 60 and upward.

The disparity of age has a wide range; and the returns show one instance in which a man of 30–35 is married to a woman of 90–95, and four in which men of 95–100 are married to women of 45–50. There is a certain regularity in the numbers that marry at different ages, and in such a degree as indicates that the acts which appear to result from arbitrary volition and chance are the result of regulated contingencies, which in their course obey laws and follow rules as definite as any that sway the relations of the physical phenomena of inorganic matter. Thus the tables show that while 124,155 husbands are united to wives of the same age-period as themselves (45–50), there are 38,078, 9,126, 2,488, 618, 157, 40, who are married to women respectively on an average, 5, 10, 15, 20, 25, and 30 years older than themselves. Now, the proportion of the first number to the second is nearly as 3 1-4 to 1; and from 38,078 a series is obtained, on successively dividing by 4, not differing much from the numbers in the actual series. The theoretical series is 38,078, 9,520, 2,380, 595, 149, and 37. The tendency in marriage is stronger that unites husbands to wives of the same age-period; and it would appear that the reciprocal attractiveness of the sexes diminishes in the distance of age at rates which may ultimately be expressed by some simple mathematical formula.

From this the report argues that the passions and affections of men are governed by laws as certain as those of the heavenly bodies, or any of the phenomena of nature, and therefore that it is possible to calculate with accuracy the conduct which will, in the case of large masses of men, spring from those motives. Although the act of no person can always be predicted with the certainty which the fortune-teller or the astrologist claims for his vaticinations, yet it is nevertheless true that the acts of numbers of individuals can be predicted with sufficient certainty for practical purposes; for the marriage returns and these enumerations, in conjunction with the life-table furnish the means of calculating the chances that a man or woman, young or old, and unmarried will marry before, in, or after a given year of age—of calculating the probability of remaining a spinster or a bachelor, or of being in the married state at any given age—the probability of bearing children—or of being a widower or a widow, and these calculations will serve not merely to gratify idle curiosity, but to guide the course of men's lives, to regulate the population, to make provisions for children who marry as well as for those who do not marry, and to direct the establishment and conduct of social institutions which may mitigate the calamities of premature death.

The returns indicate the existence in Great Britain of 3,391,271 integral families, and of 1,178,559 families in a state of dissolution by the premature death of husband or wife, at their head. The number of widows is 795,590, while of widowers it is less than one half that figure, namely, 382,969. According to well-founded calculations it appears that to every 100 husbands who have married once, in a stationary community, there would be about 33 widowers, and to every 100 wives 40 widows. But the actual proportions are 11 widowers to 100 husbands, and 22 widows to 100 wives; but these proportions are immediately altered by withdrawing from the ranks of the married those who have, at one time, been widowers or widows. Thus, if of the 3,461,524 wives in Great Britain, 271,841 are widows re-married, 3,189,683 wives who have been only once married will remain; which, when compared with the widows re-married (271,841), and the (795,590) widows enumerated, making 1,067,431 in the aggregate, is found to give the proportion of 33 widows to 100 wives. As age advances, the proportional numbers of widows increase. At the age of 25–30 two per cent. of the women are widows; at the age of 30–35 four per cent.; at the age of 35–40 seven per cent.; in the next period(40–45), ten per cent.; and so the proportional numbers in 100 increase, until at the age of 65 the number of widows slightly exceeds the number of wives (43); of 100 women at the age of 80 and upward, 75 are widows, 12.6 unmarried women, and only 12 wives. The proportional number of widowers also increases, but at a much less rapid rate, on account chiefly of their frequent re-marriages.

With regard to the British statistics of married and unmarried, it appears that, taking the persons above the legal age of marriage (fourteen years in the male and twelve in the female) who have never married, it will follow that Great Britain contains 3,110,243 bachelors and 3,469,-243 spinsters. But if those of the age of twenty and under forty years are called "young," and those of the age of forty and upward are called "old," it will be found that there are in the kingdom about 1,407,225 "young," and 359,969 "old" maids; 1,413,912 "young," and 275,204 "old" bachelors. It is a noticeable fact that while there are 1,848,858 wives in the second age, 20–40, we have 1,407,225 spinsters returned who are not and never have been married, against 1,412,913 bachelors of the corresponding period of life. Of every 100 men in Great Britain of the age of twenty and upward, 31 are bachelors; while of every 100 of the other sex 29 are spinsters. In the crowded localities the proportion of unmarried is much greater than the average, rising in some of them to between 40 and 50 out of each 100 of a sex of the age above mentioned. The causes for such results are various, but not recondite. Among them may be mentioned the expensiveness of living in large cities, which discourages marriage among that class of young men, who, though poor, desire to live in a respectable style. It may be estimated that not more than 20 in 100 families are childless, and consequently that about 80 in 100 have children living. Of 100 widowers and widows 59 had children, 41 had no children residing with them. Upon the hypothesis that as many unmarried women must, other things being equal, be living irregularly to every child born out of wedlock as there are wives to every child born in wedlock, then 186,920, or 1 in 13 of the unmarried women, must be living so as to contribute as much to the births as an equal number of married women. The returns from England and Wales show, out of 1,248,182 unmarried women, 1,111,454 living in celibacy in the prime of life (20–40), against 1,744,944 women, namely, 1,608,216 wives and 136,728 women who are not wives, yet who bear children.

The Washington *Globe*, in a long review of Judge Edmonds' work on Spiritualism, holds the following language:

"The New York *Evening Express* has been down very hard upon the Spiritualists, denouncing the whole matter as lies and impostures. That there are impostors among them, and always have been, there can be no doubt; and there always will be; but we suppose the great body of believers to be as honest and as sincere as those who profess to believe in any thing else. We thought of Spiritualism at the beginning, four or five years ago, about as the *Express* does now; but circumstances have materially changed. There are now some two or three hundred thousand believers, Judge Edmonds says, and among them are many moral, estimable, and intelligent people. To denounce the whole matter as a villainous imposture would be uncharitable and unjust."

The secret of Dante's struggle through life was in the reckless sarcasm of his answer to the Prince of Verona, who asked him how he could account for the fact that in the household of princes the court fool was in greater favor than the philosopher? "Similarity of mind," said the fierce genius, "is all over the world the source of friendship."

One of the two gentlemen recently conversing about the Natural Bridge of Virginia, remarked that there was an extraordinary incident connected with it, for that Gen. Washington once threw a dollar completely over it, an achievement which has not been performed since.

"No wonder," replied his companion, "for a dollar in those days could be made to go a great deal farther than at the present time."

MEETING OF SPIRITUALISTS AT NEWBURGH.

We attended this meeting on Sunday last, and found a large concourse present, gathered from this city and surrounding towns. Several excellent speakers were present; among them were Finney, Humphrey, Sutliff, Lockwood, and two young ladies, the latter acquitting themselves with much credit. The Harmonial Philosophy was eloquently explained. The old and musty records of antiquity were pulled over, and the religious dogmas of ancient and modern days demolished.

The first speaker contended that *facts* were the only legitimate foundations of religious faith; that the resurrection of Christ was a *fact* on which Christians built up their faith—which fact was substantiated by witnesses 1,800 years ago, and verified by records. Christians of the present day found no difficulty in believing what the four witnesses, Matthew, Mark, Luke, and John, had written as to that wonderful event, but they could not believe the testimony of *four thousand living witnesses* as to the spiritual phenomena now being exhibited. They could believe that a Spirit-hand, three thousand years ago, wrote on the wall, "*Mene, mene, tekel upharsin*," but they will not believe that a Spirit-hand can do any such thing now, although multitudes of their neighbors and friends, whose words are never doubted on other subjects, testify under oath to the seeing of these things.

The next speaker claimed that the laws of God were immutable; that what had transpired in ancient days in the way of spiritual developments was the result of those laws, and the same did, and would continue to transpire. The Bible was mostly written by mediums at the dictation of Spirits, the most infallible of which was Christ. But no writer of the Scriptures was inspired by God. The Witch of Endor was a medium, or, as it was called, had a "familiar Spirit." The king, in disguise, consulted her, when she went into "the state," discovered his disguise, called up the old prophet Samuel, who told the king that he and his two sons would be in the Spirit-land soon, which proved true. St. John, the Revelator, was a medium. The visions and miracles of the Old and New Testaments are all explainable on the Spirit-theory.

The next speaker cared not what was believed two thousand years ago, or by whom believed. The present generation has to deal with facts that now stare them in the face. He was no idolater or man-worshiper. If old King Solomon was living now with his 700 wives and 300 concubines, he would probably be strung up by the advocates of Lynch law. He had no reverence for the things of the past, whether men or creeds. Each age and nation, each creed and people, must stand or fall by their own merits or demerits. His theme was humanity as it is and as it should be. He despised all *isms*, Protestantism, Romanism, Judaism, Deism, Materialism, and even Spiritualism when used to mean a *sect*. He did not worship the God of Moses, who was represented as a revengeful and blood-thirsty being—he reverenced not the God of Noah who deluged the world—he worshiped only the God of Love, as Christ did while on earth.

A lady who had passed into the abnormal state, came forward with closed eyes and pale countenance, to the front of the stand. She spoke by Spirit-dictation, and in the first person, as though from one in the Spirit-land. Her appearance was angelic, solemn, and appealing—her lips apparently giving utterance to what a Spirit was saying. Her speech was short, energetic, and sweet. She exhorted the living to prayers and penitence, warning them against bigotry and the many other sins that so easily beset them. She closed by an argumentative allusion to the death of Christ, charging her hearers not to live a life of indolence and sin, relying upon the Christian's hope of happiness beyond the grave by an eleventh-hour repentance and faith. Christ made no atonement for a life of sin, and according to the orthodox creed we ought to thank the Jews, instead of persecuting them, for putting Christ to death, as without his death no man could have been saved.

These are faint outlines of said discourses. The meeting was large, orderly, and highly respectable in character.—*Cleveland Plaindealer.*

Singular Coincidence.—The Rev. Dr. Bedell relates that while Bishop Chase, of Ohio, was at the house of Mr. Beek, in Philadelphia, he received a package from Dr. Ward, Bishop of Sodor and Man, making inquiries relating to certain property in America, of which some old person of his diocese was the heir. The letter had gone to Ohio, followed him to Washington, then to Philadelphia, and found him at Mr. Beek's. When he read it to Mr. B., the latter was in amazement, and said. "Bishop Chase, I am the only man in the world who can give you information, I have the deeds in my possession, and have had them 43 years, not knowing what to do with them, or where any heirs were to be found." How wonderful that the application should be made to Bishop Chase, and he not in Ohio, but a guest in the house of the only man who possessed any information on the subject.—*Albany Register.*

A Bonaparte Pope.—It is whispered abroad that there is some prospect that ere long a Bonaparte will be raised to the papal throne. The present Pope is said to be in very bad health, and it is not probable that he will long survive. Parties are already looking anxiously forward to the time when his decease will occasion a new election. Of all these parties, perhaps Louis Napoleon is the most interested. His cousin, Prince Lucien Bonaparte, second son of the Prince de Canino, has taken holy orders, and is said to be in every way an eligible person for such an office. He would have the double advantage of being a Bonaparte and a naturalized Italian, and would probably be as acceptable to all parties as any other individual. The fortunes of the Bonaparte family, after a long period of vicissitude, seem to be in the ascendant.—*Boston Journal.*

A Veracious Dog Story,—The following new instance of canine sagacity is from the Boston *Herald:*

Captain Pratt, formerly of Chelsea, grandfather of Daniel Pratt, Jr., the great American traveler, once had a remarkable dog. Mr. Pratt was wont to relate that on a certain occasion he lost his wallet on the Chelsea beach, and, after he returned to his home, sent his dog down to the beach to find it. The dog found the tide in, and as the wallet was dropped at low water, he waited until the tide had ebbed, and then picked up the article and brought it home. On examination, Mr. Pratt found that the wallet contained four-and-sixpence, whereas it had only two-and-threepence when he lost it. His shrewd and faithful dog had found thirty-seven and a half cents on the road, and put it into the pocket-book.

Honors to an American Artist.—Some time ago it was announced that Crawford, the American sculptor, had been elected a member of the Imperial Academy at St. Petersburg. Late German papers contain intelligence of the same artist having been made, on motion of the King of Bavaria a member of the Royal Academy of Fine Arts at Munich, at the same time with Fogleberg, the Swedish sculptor, who has resided the last forty years in Rome. It is said that Mr. Crawford is the first American artist on whom these distinctions have been conferred.—*N. Y. Commercial Advertiser.*

Touching Gratitude.—A poor Irish woman applied, a few days since, for relief to our well-known citizen, Mr. Longworth, who, in compliance with her urgent appeals, finally handed her a dime. Sinking on her knees, she devoutly thanked God, and then turning to Mr. Longworth, continued: "And when in another world I see you in torment, I will remember your kindness, and give you a cup of cold water for this that you have done to me." Mr. Longworth felt more obliged for her good intentions than complimented by her anticipations of his state in futurity.—*Cincinnati Columbian.*

The Petrified Man.—We stepped in, a few days ago, at No. 53 Washington Street, and viewed the petrified man now on exhibition at that place. Here is the once living body of a man, now changed to stone. It was found in a bed of guano, on the island of Ichaboe, near the coast of Africa. Between the legs was a stave, now in a tolerable state of preservation by the same petrifying influence, on which is carved in large letters, "Christopher Delano, 1721." It is quite a curiosity—the only petrified body of a man ever exhibited.—*Christian Freeman.*

Special Providence.—The address of Prof. Chace, of Brown University, before the Porter Rhetorical Society, at Andover, last week, is making considerable stir in religious circles. The speaker was understood to deny both a special and general Providence. In what is generally ascribed to Providence he sees only the laws of nature. The address was regarded as heretical, and gave satisfaction to none who heard it.—*Journal of Commerce.*

Many a true heart, that would have come back, like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of an unforgiving spirit.

SPECIAL NOTICES.

DR. G. T. DEXTER,
89 EAST THIRTY-FIRST STREET
Between Lexington and Third Avenues,
NEW YORK.

J. B. Conklin, the well-known Test Medium, has taken rooms at 342 Broadway The Manifestations through Mr. C. consist chiefly of Rapping, Tipping, and Writing Hours from 10 to 12 Morning; 3 to 5 and 7 to 10 P.M.

MRS. COAN, Rapping and Writing Medium, will hold public circles daily at her rooms, 827 Broadway. Hours from 10 to 12 A.M., 3 to 5 and half-past 7 to 9½ P.M.

Public Meetings are held by the Harmonial Association every Sabbath at Franklin Hall, 6th Street, below Arch, Philadelphia, west side. Lectures at half-past 10 A.M., and a Conference at 7 P.M. tf

CLAIRVOYANCE—PSYCHOMETRY.

Dr. J. R. Orton has employed the distinguished Clairvoyant and Psychometrist, P. B. Randolph, who is considered certainly *one* of the best Seers in America, and who may be consulted daily, during September, at 100 Prince Street. As an examining Clairvoyant and Healing Medium Mr. R. greatly excels, and as a delineator of character he has no superior. Hours from 8 to 12 A. M., and from 2 to 6 P. M.

All letters for Dr. Randolph should be sent to the Broadway Post Office, New York. 124 tf.

VEGETARIAN BOARDING-HOUSE.

Persons wishing Board in a house of this description can be accommodated at No. 18 Wooster Street. MRS. CHAMBERS. 126 2w.

CLAIRVOYANT TREATMENT OF DISEASE.

MRS. J. W. MARKS, long known as possessing distinguished powers of Clairvoyance, which for many years have been successfully applied to the treatment of disease, has just taken Rooms at No. 827 Broadway, where she will examine diseased persons, and prescribe appropriate remedies. Mrs. M. is more generally known as Mrs. Bushnell, and at the West, where she has spent many years, faith in her superior powers is too well established to require elucidation or reference. tf.

MRS. METTLER'S RESTORATIVE SYRUP;

Not a universal panacea, but a remedy for the impure state of the blood, a corrector of the secretive organs, and Bilious difficulties generally, Sick and Nervous Headache, and all those difficulties connected with a deranged circulation, bad state of the Liver, Coughs, and Irritation of the Mucous Membrane so often sympathetically induced. See full directions on the Bottles. Also, for sale,

MRS. METTLER'S invaluable remedy for *Dysentery* and Bowel Complaints, so common during the Summer months. This important remedy will prove almost, if not entirely successful, if the directions are fully and carefully carried out. No family should be without it. See full directions on each Bottle. Also

MRS. METTLER'S ELIXIR,

So celebrated for severe Bilious Colic, Pains and Cramps of the Stomach and Bowels, Bilious Derangement, Rheumatism, Neuralgic Pains, Internal Injuries, etc.

A. ROSE, General Agent, Hartford, Connecticut.

PARTRIDGE AND BRITTAN General Agents for the Middle, Southern, and Western States.

INVALID'S HOME.

Situated in a pleasant, retired spot on Franklin Street, Woburn Centre, Mass., a short distance from the depot, and conducted by Charles Ramsdell, Clairvoyant, Writing and Psychometric Medium.

Board and attendance from three to seven dollars per week.

Patients examined every day, by Spirits operating on the Medium in the trance state, or by writing. Diseases examined and prescriptions given, either present or by letter. The name of the individual and place of residence is all that is required; also Psychometrical Reading of Character, by letter or present, the hand-writing of the person wishing to be examined being given. Price for each $1.

Medicines, prepared by Spirit-directions, from pure vegetable substances, which act in harmony with nature's laws, kept constantly on hand.

C. Ramsdell will attend to calls to sit in Circles or Lecture in the trance state on Sundays, on reasonable terms. CHARLES RAMSDELL.

Woburn Centre, Mass., *July* 12, 1854.

OUR LIST OF BOOKS

Embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the Office of The Spiritual Telegraph and Sacred Circle. The reader will perceive that the price of each book in the list, and the amount of postage, if forwarded by mail, are annexed.

The Shekinah, Vol. I.
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